

# THE PICTVRE OF a true Protestant:

OR,

Gods House and Husbandry :  
wherein is declared the duty and dig-  
nitie of all Gods children, both Mi-  
nisters and People.

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EPHES. 2. 19. 20.

Now therefore ye are no more strangers and for-  
reigners, but Citizens with the Saints, and of  
the Household of God.

And are built upon the foundation of the Apo-  
stles and Prophets, Jesus Christ himselfe be-  
ing the chiefe corner stone.

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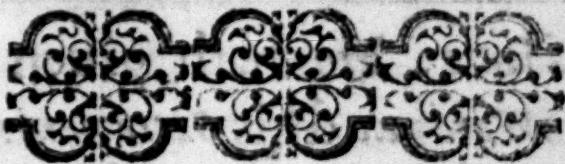
Written by THOMAS TVEKE.

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LONDON,

Printed by NICHOLAS Okes; and are to  
be sold by Thomas Archer in Popes  
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Exchange. 1609.





TO THE RIGHT  
worshipfull Maister Gabriel  
Armestrong Esquire, and to the  
vertuous gentlewoman Mi-  
stris Margaret Armestrong  
his louing Wife.



Iight worship-  
ful, many, large  
and admirable  
are the bene-  
fits wherwith

the Lord hath honoured vs  
these fifty by-past years toge-  
ther. He hath borne vs, as an  
*Eagle* doth her *Birds* vpon his  
wings, and walled vs in with

A 3 his

Deut. 32.11

# The Epistle

his loue. He hath giuen vs his *Word*, and his *Sacraments* of grace; he hath sent vs his *prophets*, and *Embassadours*: he hath compassed vs with *peace* and *prosperity*, making vs to *eate the fruites of the fields*, and causing vs to *sucke hony out of the stome*, and *oyle out of the rocke*. He hath set most *noble Gouernours* ouer vs: he hath filled our hearts with the *ioyes of victories*, & hath put the *songs of deliuерances* into our mouthes.

Deut. 32. 13

But lamentable is the entertainment, which his loue hath found amongst vs, who (like those ancient *Israelites*) haue corrupted our selues to  
wards

Deut. 32. 5  
15. 21.

## Dedicatory.

wards him by our vice; a peruerse and tortuous generation: who being laden with fatnes, haue spurned with our heeles, and prouoked his *Highnesse* with our vanities.

For first, if we consider the transcendent profanenes and affected ignorance of the multitude, & the flagitious irregularities of many desperate *Atheists, Epicures, Nullifidians*, as infestant as the frogs of *Aegypt*, which made the land to stink; it may be truly said of them (vngratefull wretches) that they cast the filth of their feare in his face, they recom-pence his grace with grace.

Ex.8,3,14.

A 4      lesnesse,

# The Epistle

lesnesse, and presse him with their sins as a *Cart* with shewes not *Men*, but *Monsters*, which (like *Moles*) digge groueling in wickednes (as in the ground) and ceasse not till they haue cast vp a *Mountaine* of hatefull enormities against the heauens.

Secondly, if we call to mind & seriously perpend that pestilent and prodigious *Powder-plot*, and some other execrable and vnnaturall attempts and machinations of some of our *Italianated Catholiques* in speciall, & the incorrigible obstinacie of them all in generall, (like the *sycamore*, which

the

Novem. 5.  
An. 1605.

## Dedicatory.

the more it is moistened, the drier it waxeth) it wil appeare impossible for the to purg themselves of palpable ingratitude and disloyalty; being aduersaries to his truth, settled vpon the lees of their owne feculent opinions, adoring the *Idols* of their owne distempered braines, polluting his worship with superstitious aditions, and bearing no good will vnto his people.

Thirdly, if we do well obserue the preposterous & disastrous studies of many schismaticall and refractorious spirits, their heate, their violence,

# The Epistle

violence and vncharitablenes, how vnnaturally they do reiect & revile their *Mother*, how passionately they doe blasphemie the *Church*, which God hath planted with his owne hand, and with what morosity they haue ab-alienated themselues from their *Bretheren*; they can by no pretext acquit themselues of grearvndutifulnes vnto God, being so turbulent in his *House*, so disobedient to their *Mother*, & so farre exorbitant in all their courses; not much vnlike to mothes, that fret the cloth, wherein they breed; to water-boughes, which hurt the tree,

from

## Dedicatory.

from which they sprang.

And finally for the more hopeful and ingenuous, if we doe but consider the remissesse of too-too many, the retraits, the standings, the distractions, the doubtes, that are too common, too conspi-  
cuous (arising partly from the corrupted fountaine of our na-  
ture, which is not drained dry till death; and partly procee-  
ding of the vicious ensam-  
ples and scandalous demeanure of hypocrites & profane  
*extraungants*; and partly also through the differences of o-  
pinions, and the vnbrother-  
like hanging-off and flying off of  
many

## The Epistle

many *Romanists* & other *Separatists*, al *Nouelists*) if these things (I say) be well considered, we cannot but confess that we are behind in duty, and haue not made such vse of Gods mercies, as wee should haue done.

What remaineth for vs then to do? Surely we should all repent, all, *All* without exception. We should examine our selues, rectify & settle our iudgements, and *turne* the current of our harts & liues, & sue for pardon, bewaring that we be not (like *Bowles*) ouer-swaied with the wrydrawing *Byas* of our owne conceitednes

## Dedicatory.

nes and home-bred concupi-  
sence; lest the Lord being ex-  
asperated against vs, our day  
be turned into darknesse, our  
light into night, our fame into  
shame, & so be made the spect-  
acle of his wrath, and scorne of  
the world.

We are Gods House, and the  
Receptacles of his Spirit, which is  
the author of holiness, & the  
source of perfection: we are his  
Field, his Vineyard and Garden of  
delight; our duty therefore is  
to cleanse & adorn our harts  
to be faire and fruitfull, plea-  
sing and not offensiue. The  
sunne of righteousness hath  
shone long amongst vs with  
excee-

1. Cor. 3.

16.

## The Epistle

exceeding brightnesse (in the  
Gospell) and with his heare hath  
moulten the *cloudes* aboue vs,  
which haue emptied them-  
selues like *bottles* vpon vs; and  
therefore to testify our plea-  
santnesse and fertility for the  
remōstratiō of our gratitudo,  
we should abound in grace,  
increase in knowledge, and  
perfume the airc about vs  
with our fragrant sauors, and  
not poison it with filthy  
fumes, like stinking dunghils.

To further this both deser-  
ued and desired duty, I haue  
penned, and now am bold to  
publish this *Tractate* folowing,  
which I haue presumed to de-

dicte

## Dedicatory.

dicate and present vnto your  
VVorships in this plight you see,  
(partly for that great respect,  
which you haue cuer had of  
Gods faithfull Ministers) wi-  
shing it may find but quiet  
bouse-roome in your hearts, and  
so I shall enioy my wish, and  
it no meane reward.

Now the very *God of peace*  
sanctify you both through-  
out, and so honour you  
with his grace, that hauing fi-  
nished your race in this  
world, you may *rest* and *reigne*  
for cuer in the world to come.  
London, October 28. 1609.

1 Thes. 5. 23

*Your VVorships in Christ Iesus,*

THOMAS TKE.

you only those that have seen  
the light will be able to do it. The  
books are good for you (but you  
do not read them). You should  
be in (with) the Master of the  
universe and the angels. If you  
have any (other) place to go to  
bring him with you. If he  
comes with you (to the) place

28 MR 59  
-dignous ihod nov. yutu  
noy mosed et fes. 196  
-A chined and, song and  
airt ni coc moh haffi  
wyna bus nov yam noy, bhow  
.sone or bhow moh moh 16  
.Qod1 .22 radio O mohuol  
and hing moh moh 16

### Java Examples



## To the godly Reader.



Here are at this day  
nine sorts of book-  
readers to be found  
amongst vs, & but  
one of them to be  
commended.

The first and worst are they, that  
reade to see, and see to carpe and caust;  
like the Curre, that takes most de-  
light in biting and in bawlling; or not  
unlike the flesh-fie, that delighteth  
alwaies in sucking bloud, or sitting  
on the sore.

The second are they, that account  
more of smoake then fire, and of a fo-  
ming wit, then of solide wisedome, af-  
fecting nothing in a manner but no-  
uelties & new conceipts; how rotten,  
vaine, idle & scurrilous they care not,

## The Epistle

so they feed their fancies, and procure  
meriment; like the cow, that had ra-  
ther drinke puddle then pure water.

The third are they, that will reade  
things indeed, which may stand them  
in some stea: but they use to reade by  
(natches, here and there, euery where  
and no where; like the Dogges of  
Nilus, that dranke running, taking  
here and there a lap as they went: Or  
if they reade without skipping, it is  
then with such fury, like Iehuēs mar-  
ching, as that they swallow downe  
their bookeſ without chewing, and ſo  
let their good digesting.

The fourth are they, that preferre  
the ſhell before the kernel, and the dish  
before the meat, regarding the ſound  
rather then the ſence, & the outward  
shape of the worke more then the in-  
ward ſubſtance; as if a man ſhould  
delight more in the colour then in the  
corps: and not much unlike to chil-  
dren, that turne ouer their bookeſ,  
but

## To the Reader.

but please themselves best with the painted Babies in them.

A fift kind there are, that reade much, but practise nothing; as if a man should take meat into his mouth to please his tast, but let none goe downe into his stomach to comfort nature. Or if they do practise any thing, it is worse then nothing, base and sinfull; like a filthy Chanell, that receues the sweet light and heate of the Sunne, but affoords nothing but stinking fumes and infectious smels.

The sixt are they, that had rather reade naturall or humane and ciuill histories, and treatises of arts and sciences liberall and mechanicall, then Ecclesiasticall and diuine discourses; it seemes esteeming more of the Maide then of the Mistris, of humanity more then of diuinity, & of the body more then of the soule; like Aelops Cocke, that set more by a barly corne, then by all the gemmes and iewels in the

world besides.

The seauenth are they, which reade  
to talke, and talke to shew themselues  
(and yet we know that empty barrels  
and the hollow Drums do make the  
greatest sounds) as if they read for no-  
thing but to know to talke, and that  
by talking they might be knowne; re-  
garding more (it seemes) the floating  
knowleage of the braine, then the  
soundnesse of the heart and life, and  
affecting rather to seeme to be, then  
to be indeed; usually dealing with  
their booke as ful-fed children do  
with their bread, which either play  
withit, or cast it to the Dogges. So  
all their religion is placed in their  
tong, and their substance is but shews  
and shadowes, like that counterfeit of  
Samuel, and stufft up with wind like  
a bladder. Though they denoure whole  
booke, yet are they (like Pharoahs  
kine) as ill fauoured, and as leane &  
lank for true grace (as by their liues

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## To the Reader.

appeareth) as they were before, and worse then many of the heathen, which never truly knew what Christian vertue meant.

There are others, that reade much and profit nothing, but cast up their morsels like a crazy stomack. They come to the well without their pitchers, or else with rinen vessells, having their thoughts distracted, and their head fraught with impertinent studiess; like Table-bookes, which being written ful already, wil receive no new letters, till the old be razed out in whole, or in part. Or else it is because they run on, and neither looke backe, nor minde their way (but onely labour to ridde ground) nor chew their endde, nor call on God for his benigne assistance; which of all men ought in all holy enterprises to be desired with earnest suete upon the knees of their soules.

The ninth, which are the onely

a 3 good,

good, are they that reade attentiuely,  
throughly and discreetly, to reap some  
good, whereby they may do good to  
themselves and other also, as occasion  
& their calling serueth, and to these  
I do propose this booke.

If thou wouldest behold the office of  
Gods Workme, & the honour which of  
duty ought to be performed to them: if  
thou wouldest know the resemblance  
betwixt the Church and a Field &  
House: if thou wouldest see the of-  
fice and honour of all her children, or  
wouldest learne how thou maist be  
rich in the fruits of righteousnesse, &  
how to give the Lord such entertain-  
ment, as is well pleasing to him; thou  
maist, if it please thee to reade, revolue  
and ponder these few instructions,  
which were summarily not long since  
delivered to a few by word, and now  
more largely published to the common  
view of all by writing. Wherein I do  
professe plaine dealing and the profit  
of

## To the Reader.

of the simplest, rather then obscure  
and curions exactnesse; ever iudging  
it better to walke in the open aire,  
then to run inuisibly in the clouds, &  
to leaue some milke in the brests, then  
to sucke them dry, or presse them till  
they bleed.

The God of heauen and earth make  
them profitable to the, that walking  
by the in this vale of misery, through  
the wildernesse of this wofull world,  
thou maist one day come, and that in  
season, into celestiall Canaan, the  
Land of promise, and rest upon his  
holy mountaine. Amen,

Amen.

85  
Thine in Christ,

103 THOMAS TVE.



Εξαστιχοι Ambrosij Fisherij.

Ταρεστος λη μηταγειο ρυγκ; μυστικεδε θεοιο:  
Πισι θα μεσολειροι ρεζετον, καθε φυι.  
Ζειδορθδα μελεσες αργερεις επιλερχ τημυει  
Ναματα πικλιδοκει, η πελιοιο φασεις  
Ουδα τας εικαλινιτ, ικατι βελετως τατα κλεις  
Αιανος σι Φαλακρωτ πηγαμε οιμι πεδο.

a 2. Cor.  
11. 3.  
b Obedia.  
12.  
c 2. Reg.  
18.  
d 3. Paulus  
e Iesse. i.  
Salamo.

Fallere narramus <sup>a</sup> Colubru, <sup>b</sup> seruare Ministrum:  
Autorum facinus nempe minister agit.  
Vindicat Aegyptio Moses, dat clara <sup>c</sup> Melanchstan  
Lumina, sic animas Iordanis vnda lauat.  
<sup>d</sup> Enifer ipse serit, rigat & facundus Apollo,  
Quemlibet imbri-potens fruge maritet agrum.  
Nec vult angelicus mulierisb i surgere templi  
Malleolis: rafser hanc condit <sup>e</sup> Iesse satus.

28 MR 59

Ambrosius Fisher.

GODS



# GODS HOVSE

## And Husbandry.

I. Cor 3.9.

For we together are Gods Labo-  
rers: ye are Gods Husbandry,  
ye are Gods Building.

### CHAP. I.

*The drift of the Apostle is declared:  
Gods mercy is exemplified: We must  
neither presume nor despair: Our  
judgement concerning sinners, must  
be very sparing.*

HE Apostle having reprehended the foolish and factious estimation of Ministers ( a disease dangerous and not dead.) hee doth in this verse shew  
P. B. 40. what

what they are, & how they are to bee esteemed, to wit, ~~such as~~ such as labor with God, for God, and vnder God, in the tilling and husbanding of his *Ground*, in the planting and dressing of his *Vineyard*, and in the building & repairing of his *House* or *Temple*: And hauing briefly dispatched this, he doth also briefly shew what those Christians are, which be not of the Ministry, and what they are to be reputed; to wit, the *Field* and *House* of God. And thus he hath shewed himselfe a faithfull *Shepheard*, and an honest *Surgeon*. Hee doth not onely seeke to preserue his *Sheep* from danger, but hee brings them into their walke and pasture. He doth not onely let his *Patients* see their soare, but he giues them a salue. He doth not only taxe their fault, but he doth also teach thei<sup>e</sup> their duty. Thus we see the meaning of the text in generall; it remaineth now to discusse it in the particulers: and first we will treat of the office and honor of *Ministers*, conteined in the former words; *We together*

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are Gods Labourers ; And afterwards  
of the duty and dignity of the people  
inclosed in the words ensuing : *Yee  
are Gods husbandry, yee are Gods buil-  
ding.*

(We) that is, I *Paule* for one, who  
sometimes persecuted the people of  
God, and like a wild *Boare* out of the  
Forrest made <sup>a</sup> *Hauocke* in his *Vine-  
yard*, annoying the *Vines* of his owne  
planting ; I, euен I, that persued the  
faithful, like a *Partridge* on the moun-  
taines, as *Saul* did *David*, and would  
haue pierced them through with the  
speare of persecution ; Euen I *Saul*, I  
*Paul* am a <sup>a</sup> *euangelist*, an *Adiutour*, a Mi-  
nister, & *Laborer* of the Lord, against  
whom I laboured with might and  
maine before. Whence we may, (as  
in a mirrour) behold Gods endlesse  
mercy to him, in making him of a  
persecutor a Preacher, of a Foe to be-  
come a Friend, of Sathan's slaye, his  
owne <sup>b</sup> *Seruant*, a labourer in his har-  
vest, a builder of his house, a rearer  
and repairer of his Temple, a planter  
and pruner in his *Vineyard*, which

*Doct. 1.*

*Act. 8. 3.*

<sup>b</sup> *1. Tim.*  
*1.12.*

world besides.

The seauenth are they, which reade  
to talke, and talke to shew themselves  
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The ninth, which are the onely

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Εξαρχος Ambrosij Fisheri.

Ταρεχθος λα μιταρχειοντος μιτικεδε θεοσο:  
Πιστι μαχεσθεος πιστον, καθε φυν.  
Ζειδορυδαμα μαλεος αρθρους επιερχη τημνει  
Ναματα κικλοσκοτη, ιη πελιοσ φασει  
Ουδατας ειναδικτ, ικατη βιλετοιο τανακτος  
Αιακος ει φαλακρωι περγαμφ οδιμε πεδο.

a 2. Cor.  
11. 3.  
b Obedia.  
12.  
c 2. Reg.  
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d 2. Paulus  
e Iesse. i.  
Salamo.

fallere narramus. <sup>a</sup> Colubru, <sup>b</sup> seruare Ministerum:  
autorum facinus nempe minister agit.  
Vindicat aegyptio Moses, dat clara <sup>c</sup> Mebusilan  
Lumina, sic animas Iordanis ynda lauat.  
<sup>d</sup> Enssifer ipse serit, rigat & facundus Apollo,  
Quemlibet imbraci potem fruge maritet agrum.  
Nec rult angelicus molem sibi surgere templi  
Malleolis: vafer hanc condit <sup>e</sup> Iesse satus.

28 MR 59

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GODS



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what they are, & how they are to bee esteemed, to wit, *our ip̄s obis*, such as labor with God, for God, and vnder God, in the tilling and husbanding of his *Ground*, in the planting and dressing of his *Vineyard*, and in the building & repairing of his *House* or *Temple*: And hauing briefly dispatched this, he doth also briefly shew what those Christians are, which be not of the Ministry, and what they are to be reputed; to wit, the *Field* and *House* of God. And thus he hath shewed himselfe a faithfull *Shepheard*, and an honest *Surgeon*. Hee doth not onely seeke to preserue his *Sheep* from danger, but hee brings them into their walke and pasture. He doth not onely let his *Patients* see their soare, but he giues them a salue. He doth not only taxe their fault, but he doth also teach thē their duty. Thus we see the meaning of the text in generall; it remaineth now to discusse it in the particulers: and first we will treat of the office and honor of *Ministers*, contei-  
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*Doct. 1.*

<sup>a</sup> *Act. 8. 3.*

<sup>b</sup> *1. Tim.  
1.12.*

once hee thought to supplant and  
cwaſt.

Gal.1.13.

Gal.1.15.  
16.

Zach.2.8.

From hence we are first taught, not to despair of Gods mercy, (lay not that thy sins are greater then can bee forgiuen,) ſeeing ſo great a ſinner obtained ſo great mercy: for *Paul* was not onely made a *Conuerter*, but also a *Conuerter*: he was not onely called by Gods grace to bee a partaker of grace himſelfe, but <sup>d</sup> *he was also called by his grace to be a Preacher of grace vnto others*. He was not onely taken out of the wrong way, and ſet in the right, but he was also ſet as a *Marke* in the way to direct and giue ayme to others. Hee was not onely made a *Sheep* of *Christ*, but also a *Sheepheard* vnder *Christ* to feed and guide his *ſheepe*. In a word, hee was made a Member and a Minister of the Church, not a Plant onely, but a Planter also; a *Vine* and a *Vine-dreſſer*. Yet we must not presumptuously in hope of mercy, either persecute Gods people: (for they that touch them, <sup>e</sup> *Touch the apple of his eye:*) or addicte

addict our selues vnto any other knowne enormity : For *Paul* persecuted but <sup>f</sup> *Of ignorance*, and not of malice, as *Julian*: and *David* (a man of Gods owne moulding) prai-ed that *G O D* would <sup>g</sup> *Keape him from presumptuous sinnes*. And as wee reade in holy writ, of one notorious Persecutor, who was conuerted and greatly graced, that no man might despaire : so againe we reade but of one, that no man might presume. It is transcendent iniquity for any man to sin in hope of pardon.

<sup>f</sup> 1. Tim. 1.

13.

<sup>g</sup> Ps. 19. 13.

Secondly, we learne to suspend our judgements of those that now run the race of wickednes, & are led captiue of the Diuell to fulfill his will with greedines. When *Paul* <sup>i</sup> blasphemed, persecuted and threatned, who could then haue sayed : who would haue thought that he should euer haue bin so changed, as of a Lion to be made a Lambe, of a Scatterer a Gatherer, and of the Diuels limme, Gods faithfull labourer? *Qui fecit reficere potest*: He that made them can mend them.

<sup>i</sup> 1. Tim. 13  
Act. 9. 1.

God that formed them, can reforme them. He can turne the stremme of their sinfull affection: He can cleanse them with the purging water of his Spirit, and cast the mettall of their soules in a new mould. As by the strength of his arme hee brought his people out of *Egypt*, & set the in their way to *Canaan*: so he can as easily (if he please) bring these men forth of spirituall *Egypt*, from seritude vnder sinne and Sathan, and set, yea and settle them in the kingdome of grace, the *Suburbs* & *High-way* to the kingdome of glory. And who knoweth the secret will of God? His councell is vnsearchable and his <sup>k</sup> *Waies past finding out*. Indeede we must deplore their present condition; but we may not despaire of their future conuersion. Wee may dislike and reproue them; but we may not deeme the *Reprobates*: For Gods <sup>1</sup> arme is neuer so short that it cannot saue, neither can the fountaine of his grace be drained dry. His wil is all, which is constant as himselfe, & knowne only to himselfe

<sup>k</sup> Rom. II.  
33. 34.

<sup>1</sup> If. 50. 2.

Chap.

CHAP. 2.

*Ministers must not contemne one another: seuen reasons are rendred why they shoulde not behaue themselves proudly and scornfully one to another.*

**V**VE) Here we see that *Paul* makes *Apollos* one of Gods helpers or labourers as well as himselfe; and yet no doubt there was great oddes betwixt them, not only in eminency of place, but also in excellency of grace. *Paul* was not called <sup>a</sup> *Of men*, as false Apostles are, and vse to be: nor *By men*, as ordinary Ministers are, and ought to be; but by *Iesus Christ* immediatly to be an *Apostle*, cuen a Minister in the highest calling within the Church, to say nothing of his learning, wisdome, fortitude, constancy and other notable endowments, wherein he did excell, as if he had bin the very *Center* of Gods graces. They therefore, that are any way qualified or aduanced aboue their brethren, must beware

*Dott. 2.*

<sup>a</sup> *Gal. i. 1.*

<sup>b</sup> I. Cor. 4.7<sup>c</sup> Psa. 75.6.<sup>d</sup> r. Chron

29.12.

Job. 32.8.

Iam 1. 5.

<sup>e</sup> Prou. 29.

27.

Mat. 23.12.

James. 4.6.

they do not disdaine &amp; scorne them.

For first, <sup>b</sup> What hast thou, that thou hast not received? Promotiō <sup>c</sup> com-  
meth neither from the East, nor from the West, nor from the South, but from God that deiecteth one, and e-  
recteth another. Riches and <sup>d</sup> ho-  
nour, wisdome, learning, and know-  
ledge are of the Lord, who giues and takes according to his will.

Secondly, <sup>e</sup> the pride of man shall bring him low; but the humble in spirit shall enjoy glory. Whosoeuer will exalt himself, shall be brought low, and whosoeuer wil humble himself shall be exalted: for God resisteth the proud, and giveth grace to the humble. And as wee see the highest hils haue the shiertest grasse: so we see that the haughtie hearts are the most barren of lauing grace. Pride & piety cannot rule in one house, & reign in one kingdome. Neither is it Christian prudence to procure thine owne grace by the disgrace of thy brother.

Thirdly, his one talent may increase to ten, whereas (it may be) thy two shall

shall not exceede four, and perhaps  
waſt away to one. And better is ſmall  
wine that is fresh & lively, then ſtronger  
which is become dead and muſt.   
Thou maſt ſtand at a ſtay, as the <sup>f</sup> Sun  
did in the daies of *Joshuah*, or elſe goe  
backward as the shadow did in the  
<sup>g</sup> Dyall of *Abaz*; whereas he ſhall in-  
crease and proceede as the day doth  
in light and brightnes til it be noone.  
And it is more honor to riſe then fall,  
and to go on, then to ſtand ſtill, or  
giue backe.

<sup>f</sup> *Josh. 10.*

<sup>g</sup> *3.*

<sup>g</sup> *Isay. 38.8*

Fourthly, pride procures hatred,  
contention & ſchismes, and is an vter  
enemy to fraternitie, peace and vniuity;  
& he that ſcorns moſt, is ſcorned moſt:  
for <sup>h</sup> with what meaſure ye meate. (ſaith  
Christ) it ſhal be meaſured to you againe.

<sup>h</sup> *Mar. 7.2*

Fifthly, God may bleſſe him in his  
poore place, and make his one talent  
more profitable to the Church then  
thy two: yea then thy ten: for it is <sup>i</sup>  
God that giueth the increase.

<sup>i</sup> *Cor. 3.7*

Sixthly, humility, meeckneſſe and  
modesty, are comly & commendable  
in men of all other callings; there-  
fore

k 1. Pet. 5.5

fore the holy Ghost saith: <sup>k</sup> Submit your selues every man, one unto another: decke your selues inwardly with lowlinesse of minde. Much more then in Gods Ministers, who ought to be (as Peter speaketh) <sup>τοιχοι</sup> Patternes to the people (not onely facienda docentes, but also docenda facientes) & as bookeſ for them to read their lessons in; like that starre which went before those <sup>1</sup> W̄ſe men, and conducted them to the place where Christ was layed.

1 Matth. 2.

Lastly, they are the Ministers and *Adiutors* of God, as well as thou that hast greater ornaments, whether in respect of gifts or of glory. Siluer is mettall as well as gold: & the poore man may be as true a ſubieſt as the rich: And if all good ministers haue one Lord, and work in one building, though they haue not one ſtanding, and the ſame meaſure of ſkill, what reaſon is there that one ſhould maligne and vilipend an other? *Paul*e forbade the <sup>m</sup> *Corinthes* to despife *Timothēus*, because hee wrought the worke of the Lord, as hee himſelfe did.

m 1. Cor.  
16.10.11.

did. This reason therefore should sway with those that are Ministers themselues, and stay them from insulting ouer one onother, as if they were not fellow-labourers, and brethren in one office, because of some diuersity of place, or inequality of gifts. The *Sunne* excelleth the *Moone* in glory: yet both are starres, and one contemneth not another. The tallest *Cedar* will suffer the lowest *Shrub* to grow by it without disdaine. Hee that receiued <sup>a</sup> *Five talents* did not contemne him that had but two, but one. The foot is a part of the body as well as the face, though not so faire: & the hand as well as the head, though not so comely, or as the heart, though not so worthy; yet they haue their use, & there is no contempt betwixt them. The eye is more excellent then the eare, and the eare more commodious then the eye, yet they stand both in one head without the least disdaine or envy. And the strings of an Instrument, though differing in sound and quantity, are neuer thelesse all

<sup>a</sup> Mat. 25.

all of them strings, and can agree well together. So, euен so, though thou surpasst thy brother, yet despise him not, disdaine him not, prouoke him not, but rather <sup>o</sup> serue him, by loue: for he is Gods labourer as well as thy selfe, hee workes vnder God, by God & for God, in his Field and building as well as thou that art of parts more excellent, or in place more eminent.

<sup>o</sup> Gal. 5.13.  
26.

Dott. 3.

<sup>a</sup> 1. Cor. 4.  
13.

### CHAP. 5.

God hath ordained that man should teach man, the reason hereof is fourfold.

**V**VE) Euen we that are sinful men, not holy Angels; yea we that are accounted the <sup>a</sup> Refuse & Of-scouring of the world, and reigne not like Princes and Potentates euen wee men, wee despicable and poore men are Gods ministers: euen we despised wretches do labour with him in his Temple. Vs hee hath selected and called to helpe forward his

his Haruest, and to serue him in the building, purging, polishing, and repairing of his houle. Whence wee  
learne these two lessons. First, wee  
see that it pleaseth G O D, that man  
should instruct man, and that his  
Church (which is his *Tabernacle*,  
and *Garden* of delight) should bee  
built and husbanded by men. As  
in the naturall body one member  
helpeth another: and as in the po-  
liticall body, one man ouerseeth  
and gouerneth an other: so in the  
spiritual & Ecclesiastical body, God  
hath wisely ordayne that some of  
the members should direct, relieue,  
instruct and nourish the rest, pro-  
uided alwayes, that they subiect  
themselues vnto their King Christ  
Iesus, that they gouerne by his  
Lawes, and by the Scepter of his  
word, and feede them with foode  
prepared out of it; and not with the  
dregges and drugges of mans in-  
uention, which may besweete some-  
times in the mouth, but are alwaies  
bitter in the maw, hurtfull vnto  
the

the soule, as pilles of poyson are vnto the body though drenched in sugar.

Now the Lord hath thus ordeyned: First because we are weake and timorous, vnable to beare the maiesty of his voyce, and the glory of his presence. When the *Israelites* had seene and heard those maiesticall things, (but terrible to flesh & bloud) which were shewed at the promulgation of the Law.<sup>b</sup> *They fled, & stood afarre off, and said vnto Moses: Speake thou to vs, and we will heare; but let not God speake vnto vs least we dye.* They were men as well as we, and we are the sonnes of men as wel as they. Some of them, as some of vs, were good, and some bad: yet all were afraid, all fled; the good as well as the bad came to *Moses*, that God might speake no more vnto them.

Secondly, God hath appointed this order for the manifeſtation and tryall of our obediencie, as hee proued the faith of <sup>c</sup> *Abraham*, by commanding him to sacrifice his Sonne

*Isaack*

<sup>b</sup> Exod. 20.  
18.19.

<sup>c</sup> Gen. 22.  
1.

Isaack: so he proueth our obedience and humility in commanding vs to heare men like our selues, (or perhaps inferiour) and to stoope vnto their ministery, as to himselfe. And as hee said vnto Abraham : <sup>d</sup> Now I know that thou fearest God, seeing for my sake thou hast not spared thine onely sonne. So may he say to vs, if we shew our selues obedient to his ordinance ; Now I know that ye feare my name : yea rather we may assure our selues that wee doe truly feare and obey God, if we doe from our hearts submit our selues to this order, and listen to the voyce of his Prophets attentiuly, as <sup>e</sup> Lydia, and with that <sup>f</sup> Honest and good heart, which none enjoy, none can possesse but good Hearers, and Gods faithfull Obedientaries.

Thirdly, God hath thus disposed that he might testifie his Philanthropy and good will towards his Ministers, in consecrating their mouthes and tonges (being but sinfull and silly wretches) vnto himselfe, so as that his voice shall sound in them, and his

Spirit

<sup>d</sup> Gen. 22.

12.

<sup>e</sup> Act. 16.

14.

<sup>f</sup> Luk 8.15.

Spirit worke by them to the foun-  
ding and erecting of his owne king-  
dome, and to the confounding and  
ruinating of the Diuels.

<sup>g</sup> 2. Cor. 4.  
7.

<sup>h</sup> Rom. 1.16

<sup>i</sup> 1. Cor. 1.  
28.

<sup>k</sup> Gal. 1.8.

Lastly, <sup>g</sup> We haue this treasure in  
earthen Vessel, that the excellency of that  
power might bee of God, and not of vs.  
Seeing we are called and conuerted  
by sinfull, mortall, and meane men,  
we are now stayed from ascribing the  
glory of our conuersion to man, and  
caught to confesse that the <sup>h</sup> Gospell  
is the power of God (and not of man)  
to salvation; whom it hath pleased  
by the <sup>i</sup> foolishnes of preaching to save  
them that beleue. Therefore we must  
not with the Swenckfeldians expect se-  
cret revelations of the spirit: neither  
must we looke that either God or an  
Angell should preach vnto vs; but  
we must be content to heare his voice  
in man, and to obey his Gospell sin-  
cerely preached by man; which is so  
certaine as that we may not <sup>k</sup> belieue  
an Angell preaching a Gospell di-  
uerse or contrary to it.

Secondly, wee see the wonderfull  
wise

wisdom of God, who chooseth the  
<sup>1</sup> Foolish, meake and vile things of the  
 world to confound the wise, mighty  
 and magnificent: and we see plaine-  
 ly that God bestowes not his greatest  
 offices alwaies vpon the greatest per-  
 sonages: neither doth he (as worldly  
 Princes vse to do) appoint the migh-  
 tiest & wisest men for worldly might  
 and wisedome, to attempt & atchieue  
 his hard and weighty workes. Hee  
 tooke *David* from the <sup>m</sup> sheepfold, and  
 changed his shepheards staffe into a  
 kingly Scepter. He tooke *Amos* from  
 the <sup>n</sup> flocke, and made him his Pro-  
 phet. He made <sup>o</sup> *Peter* and *Andrew* of  
 Fishermen to become fishers of men.  
*Paul* saith that he and his <sup>p</sup> Fellow-*A-*  
 posites were the *gazing stocke* of the  
 world, and as *Filth* and *Ofskouring*;  
 yet were they the Lords <sup>q</sup> *Embassa-*  
*dours*: God had chosen them to be his  
 Labourers, and had set them about an  
 honorable and weighty peece of ser-  
 vice: he had <sup>r</sup> *given them the word of*  
*Reconciliation*, he set them to plant his  
 Church, to supplant the Synagogue

<sup>1</sup> 1. Cor. 1.

<sup>21.</sup>

<sup>w</sup> Ps. 63.70

<sup>4</sup> Amos. 7.

<sup>5.</sup>

<sup>6</sup> Mat 4 19.

<sup>p</sup> 1. Cor. 4.

<sup>q</sup> 13.

<sup>4</sup> 2. Cor. 5.

<sup>20.</sup>

<sup>t</sup> 2. Cor. 5.

<sup>18.</sup>

of Sathan, to collect the dispersed sheep of Christ, to dispell the *Wolues* which sought to kill them, and to ſave them from the *Foxes* which did annoy them.

## C H A P. 4.

*Gods Ministers ſhould be able to ſay; We do now labour for the Lord. Two ſorts of Ministers are taxed.*

Dott. 4.

**V**V E are) He ſaith not, wee *Hauē beene*: nor, *We ſhall or Will be*, but we *Are*. It is good for all men, for all *Ministers*, especially in good things, to be alwaies in the *Preſent tense*. The loue of our calling muſt not vanish like a leame of lightning. Our zeale of Gods *House* muſt not bee like the *Morning dew*. It is no praiſe to ſay *wee haue beene Gods Labourers*, and not to be ſo now, through the peruerſenes of our ſpirits, or the witching inticemēts of the world. The world muſt not draw vs from our calling, as it did <sup>1</sup> *Demas* from *Paul*. The footſtoole muſt not be

<sup>1</sup> 2. Tim. 4.  
10.

be set vpon the head. We may not worship *Mammon*, and bend our knees vnto the world. Gods *Temple* may not be forsaken for her *Tent*, neither must we be so wedded to our wils, and so farre in loue with our luxurious humours, as that wee will rather go out of the field, and leaue our colours, and forsake our warfare, then we will endure to be let bloud, & tied to good orders. It is an excellent thing to be able to say with *Paul* truly; *We are Gods Adiutors: We are now Gods Workemen: we are in Gods seruice: we labour for him in his field and Temple*. He therefore is to bee condemned, whosoeuer he be, that shall forsake this so holy and so worthy a calling, for the painfulnesse of it, or for that it is not in this base age of the world so duly regarded, as in conscience and common reason it ought to be: or for that the world with her amorous dart, hath strucke through his liuer, & wounded him with her loue; what pretext soeuer he shall make for himselfe. In like manner also those are

to be reprooued, that shall suffer them-  
selues to be transported with the im-  
postures of hereticall and schismati-  
call Spirits, or shall sooth vp them-  
selues in their own conceits so, as that  
rather thē they wil alter their courses,  
and be diuorced from them, they will  
leauē Gods field, and forsake his  
plough they held, & giue ouer buil-  
ding in his *House*, to which they were  
called by him. Lamentable is the  
practise of too many, that hauing bin  
entertained into G O D S *House* for  
workmen, do lay downe their tooles,  
and fall to play, to pleasure, and ayme  
at nothing more, then at their private  
profits. There are many that will la-  
bour hard, till they haue hit the mark  
they shot at ; but then they lift vp the  
heele, they tread the furrowes at their  
leysures, and giue themselues to ease  
and idlenessse. Others there are, that  
either through discontentednesse by  
reason of their contempt and pouer-  
ty, or through their ambition and ar-  
rogant ouerweening of themselues, or  
else by reason of their spiritual lunacy  
and

and affectation of innouation, or through want of fortitude and discretion to confront with, and to stand vndaunted at the scandales, and enormities of the time, or else by reason of their preposterous zeale, irresolute disposition, coueteous inclination, or vngrounded deuotion, doe leaue the scaffold, forsake their station, cast off their burthen, giue ouer their charge, and either follow that Babilonish harlot, or worship the fancies of their owne conceiuing. Me thinks it is strange that a man should leaue the seruice of a *Virgin*, to serue an *Harlot*, and change *Ierusalem* for *Babilon*, *Canaan* for *Egypt*: or that any man should forsake a *Vineyard* planted with noble *Vines*, because many noysome weeds do grow, too boldly with them. But the horse doth often cast the rider. The sun is darke to a blinde man. Some make their lust the rule of reason. And some for want of iudgement, can put no difference betwixt place and person, betwixt an whorish garment, and a garment

as an *Whore* hath *vsurped* or *got* on; as if a *Virgin* should therefore cast her *coate* away, because a *Strumpet* hath got the like. But *wisdom* will be iustified of her children. The *wise* will discerne *betweene* a *disease* and *death*, *betweene* a *bleare eye* and a *blind*, *betweene* a *City* and her *walles*, a *face* and her *freckles*. It is a *leaud sonne* that wil deny his *mother* for her *clothes*, and an *ill seruant* that will forsake the *loyall* and *chast wife* of his *maister*, to follow one that is *divorced* from him for *adultery*. It is no *wisedome* for thee to *contemn* the *house* in which thou first drew *breath* because it is not *couered* or *glazed* to thy *minde*, and no *good dealing* for thee to *discharge* thy *selfe* of that *charge*, which *God* hath charged thee *withall*; to *neglect* or *leau* thy *place*, thy *calling*, whether it bee through the *loue* of the *world*, the *drowsinesse* of thy *sluggish* *nature*, or the *pertinacious* *entertainement* of thine *owne nouell* *conceits*. If thou hast ever *beene* *Gods* *workman*, be  
sc

so still, and that not in title onely, but in truth: let all be able to say with S. Paul: we are Gods Adiutors. Better it is, not to haue beene such, but now to be, then to haue beene, but not now to be, through our owne default.

## C H A P. 5.

*The Office of a Minister is painefull.*

**V**WE are Labourers together) *Doct. 5.*  
If Laborerstogether, then Labourers : *oυνηροι*, then *εργαται*, if coworkers, then workers. But what? not imperant, but obsequent : not maisters simply, but simply ministers, not equal to God, but seruāts of God. God is the only absolute *Architect*, and they are his selected instru- mēts; not physicall & life.lesse, but vocal, voluntary, & liuing. Hence we learne that Gods faithfull Ministers are Labourers not Loyterers. The calling of a Minister, is a calling of la- bour, and not of laziness; therefore the Apostle saith <sup>a</sup> *He that desireth the office of a Bishop, desireth a worthy work.*

<sup>a</sup> *I. Tim. 3.*  
1.

The office of a Minister is (*Tam onus, quam honos*) not more honorable then painfull, exacting diligence as well as affording dignity. *Beneficium postulat officium*, a benefice requires a duty. He that hath his liuing from the Church, & labors not for the Church, is a robber of the Church. The property of a workman is (*operari, non occiri*) to labour, and not to loyter. The Minister is a workman, God hath hired him to worke in his Vineyard. He must hold the keyes of his kingdome in one hand, & the <sup>b</sup> sword of the spirit, (which is the word of God) in the other hand; and all are heauy, all are weighty, and hard to weild aright. He must help to beare the Church, as the <sup>c</sup> *Leuites* did the *Arke*. Gouvernement is laid vpon his shoulders, and the soules of men are cōmitted to his charge. If any vnder him do <sup>d</sup> perish by him, God will require their bloud at his hands.

<sup>b</sup> Eph. 6.17

<sup>c</sup> 1 Chron.  
15. 2.

<sup>d</sup> Ezeck. 3.  
20.

## C H A P. 6.

*Ministers must haue a warrantable calling.*

**N**ow in a Labourer, these seuen things are required. First, a *Lawfull calling*: for it is against all right and reason, that any man should gather his neighbors grapes, or thrust his sickle into his corne without his leaue: and so it is as vnjust for any man to presume to labour in Gods Vineyard, to build in his Temple, or to worke in his Haruest, without his leaue and liking. Who dare draw his sword and smite, who dare meddle with his keyes, to open or shut ministerially without his licence? Who dare sit in *Moses* his chaire, vnlesse he haue set him in it, and put his Lawbooke into his hands to vncclaspe and explicate it vnto his people? The labourers in the parable wrought not in the <sup>a</sup> *Vineyard* till the Lord thereof had set them on worke. <sup>b</sup> *Uzzah* was slaine because he laid his hand vpon the *Arke* without a calling. *Noah* medled

<sup>a</sup> Mat. 20.

medled

medled not in the building of the *Arke*, till God had giuen him direction: neither did the *Carpenters* enter vpon that worke without vocation and approbation from *Noah*: & they which built the *Temple*, had licence & command first from *Salomon*, who had his warrant also from aboue. Wherefore then should any meddle with the building of the *Church*, which is Gods *Arke and Temple*, without sufficient authority, either immediately from God, or mediatly from those that haue commission from him to proue and admit men to labour for him? <sup>c</sup> *No man taketh this honour vpon him, but he that is called of God, as Aaron was.* Christ sheweth that it of right belongeth to the Lord of the *Haruest*, to chuse and appoint *Labourers*, in that he bids his Disciples <sup>d</sup> *pray the Lord of the haruest, to send forth Labourers into his Haruest.* For how dare men cut downe, or bind vp, & bring in without his bidding and auehorizing? <sup>e</sup> *How shall they preach except they be sent?* The Lord complaineth

<sup>c</sup> Heb. 5.4:

<sup>d</sup> Luk. 10.2.

<sup>e</sup> Rom. 10.15.

of

of some Prophets, that <sup>f</sup> ran vnsent, & prophecied vnspeken to by him. *Aaron*, and his sonnes, were ordayne  
d by God to assigne thes *Koathites* euery one to his office & to his charge: so God hath ordaine  
d the Gouvernors of the Church to cal & consecrate Mi  
nisters, and to set them to their worke. It is an *Anabaptistique* conceit to think that any man of learning may preach without *Ecclesiastical* ordination, vp  
on his owne priuate motion or voluntary pleasure. The glory of God, the honour of the Ministry, the security and solace of their consciences, and that the people may know that they haue lawfull Ministers, & may there  
by be moued to obey their ministry: all these claime a calling, & argue the necessity of lawfull ordination.

<sup>f</sup> Ier. 23. 21

<sup>g</sup> Num. 4.  
19.

CHAP. 7.

Ministers must be wise: their doctrine pure, and their life upright.

Secondly, a workeman must bee wise, that he may behauie himselfe without

Ministers  
must  
<sup>op 90 m 3 s 11</sup>  
and  
<sup>op 90 m 4 s 11</sup>

a 2. Tim. 2.  
15.

b 2. Cor. 4.  
20.

c 2. Cor. 1.  
12.

without offence. Discretion is required in a Minister, that hee may please his maister, that he may be an example to his fellowes, that he may leade his life without offence to any, and so gaine credit to his place and person. It is meete therefore, that his doctrine should be pure, and not parti-coloured, and that his conuersation be correspondent: & so he shall shew himselfe truly wise, euен godly wise. Paul writing to *Timothie*, saith: *a Study to shew thy selfe approued unto God, a workman that need not be ashamed, dividing the word of God aright.* And to the *Corinthians*, he saith of himselfe and of his fellowes, *We b haue cast from vs the cloakes of shame, and walke not in craftiness, neither handle we the word of God deceiptfully; but in declaration of the truth, we approue our selues to euery mans conscience in the sight of God.* *c Our reioycing is this: the testimony of our conscience, that in simplicity and godly purenes, & not in fleschly wisedome, but by the grace of God we haue had our conuersation in the world, & most of all to you-wards*

wards. <sup>d</sup> For we are not as many, which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God speake we in Christ. <sup>e</sup> We give no occasion of offence in any thing, that our Ministry should not be reprehended: but in all things we approue our selves as the ministers of God, In like manner, he willeth his sonne Timothy to keep the <sup>f</sup> true patterne of the wholesome words which he had heard of him, and to flye from the lusts of youth, <sup>g</sup> and follow after righteousness, faith, loue, and peace: & sheweth that every Bishop must be <sup>h</sup> unreproueable, temperate and modest. Ministers (saith Prosper) must not onely instruct the people with the example of a good life, but should also shew them by preaching boldly, both the penalty which abides the rebellious, and the glory which belongs to the obedient. The Doctor of the Church (saith Chrysostome) by teaching and living well, teacheth the people how to live well: but by living wickedly, teacheth God how to condemne him. Aaron was appointed to weare Thummim on his brest-plate vpon

<sup>d</sup> 2. Cor. 2.  
17.

<sup>e</sup> 2. Cor. 6.  
3.

<sup>f</sup> 2. Tim. 1.  
13.

<sup>g</sup> 2. Tim. 2.  
22.

<sup>h</sup> 1. Tim. 3.  
2.3.

In Mat. 25.

<sup>i</sup> Exod. 28.  
30.36.

Upon his heart, and <sup>i</sup> a plate of pure gold vpon his forehead, whereon was grauen, *Holinesse to the Lord*. So euer y Minister should haue the *Thummim* of an vpright heart, & carry the goldē plate before him of an holy life.

<sup>k</sup> Gen. 6.14

The *Arke* was commaunded to be <sup>k</sup> pitched within and without with pitch: so should euery minister be pitched with grace on the inside of his heart, and on the outside of his life; and so he shal be better armed, against wind and water. The *Snuffers* of the candlestick for the <sup>1</sup> *Tabernacle*, were comaundered to be made of pure gold: those that snuffe others should be pure themselues. *Turpe est doctori, cum culpa redarguit ipsum*: It is a shame for a man to correct another, and not to direct himselfe, or to weed his neighbours corne, and to suffer the weeds to choke his owne. It is a shame for a Phisitian, to proffer Phisick to others, and yet to see and suffer himselfe to rot with diseases. Phisitian first cure thy selfe. Pluck<sup>m</sup> forth thine *owne* moat, thine *owne* beame first. Hethat

<sup>1</sup> Exod. 35.

38.

<sup>a</sup> Mat. 7.5

admo-

admonisheth another of that, wherein himselfe remaineth wilfully faulty, doth giue him the cleare wine, and keepeth the dregs to himselfe; resembling a *Diall* or *Watch*, which profit others by shewing how the day passeth, but themselues nothing at all. They which teach wel, and liue wickedly, confute their doctrine with their deedes, and condemne their practise by their preaching, and so make them selues abhominable to God and man. For vnto the wicked God saith: <sup>n</sup>What hast thou to doe to declare mine ordinances, that thou shouldest take my covenant into thy mouth, seeing thou hatest to be reformed, and hast cast my words behind thee? And speaking to some corrupt and vngodly Priests, he saith; Therefore <sup>o</sup> haue I also made you to be despised, and vile before all the people, because yee kept not my maies, but haue been partiall in the Law. A good <sup>p</sup>preacher liuing lewdly, may haue the name of life, as the <sup>p</sup>Angel of the church at Sardis had, yet he is dead in himselfe. He may by Gods blessing benefite another, but he is

<sup>n</sup> Ps. 50.16.  
17.

<sup>o</sup> Mal. 2.9.

<sup>p</sup> Rev. 3.1.

is his owne bane; like a *post* set in the way, which rots it selfe, whiles it stands to direct others. Let vs therefore looke well to our selues.

<sup>9</sup> Exod. 27.  
20.

The 9 lamps of the *Tabernacle* were to burne alwaies, and therefore God commaunded, that their oyle should be pure olive beaten. Ministers are, or ought to be *Lamps* to the people; therefore that they may *shine* alway to giue them light, their oyle must bee pure, they must striue to be perfect.

<sup>10</sup> Ps. 93.5.  
Isay. 52.11.

<sup>11</sup> Holinesse becommeth Gods House for ever. Be ye cleane, that beare the vessels of the Lord. Be holy like your Maister.

<sup>12</sup> Ps. 25.14

<sup>13</sup> For he reuealeth his secrets to th̄e that feare him, and walke before him. The weights and measures of the *Sanctuary* were twise as big as the other: so the vertues of the Ministers of the *Sanctuary*, should much exceed other mens. They ought to be *Glasses*, to admit and transmit the *Sun-beames* of Gods graces; therefore they should be bright and cleere. The *Stars* are free from elementary corruption. Ministers are as *Stars* to giue light vnto the

the sons of men; let them therefore be free from worldly pollution. They la-  
bour to present the Church a pure  
*Virgine vnto Christ her Husband*: let  
them therefore labour against impu-  
rity in themselves. *Gregory Bishop of*  
*Nisse saith of Basill the great*, that he  
desired, (*Per puritatem appropinquare*  
*Deo*) *to draw neare to God by purity*. It  
is sayd of Bucer that he brought all  
men into such admiration of him, that  
neither his friends could sufficiently  
praise him, nor his enemies in any  
point, find fault with his singular life  
and sincere doctrine. A godly life and  
good doctrine, should be wedded,  
without diuorce in every minister.

<sup>u</sup> *That which God will haue coupled, let*  
*no man put asunder*. The Priests kept  
the fire burning vpon the <sup>x</sup> Altar con-  
tinually, and neuer let it goe out. So  
we that are Ministers, should keepe  
the fire of Gods graces, continually  
burning vpon the Altar of our hearts  
within vs, and the lamp of a vertuous  
life shining alway without vs, that  
men <sup>x</sup> may see our good workes, and

D glo-

<sup>u</sup> Mar. 10.

9.

Leuit. 6.13.

<sup>x</sup> Mat. 5.16.

y Mat.5.13.

14.

z Eccl.50.  
6.7.10.

glorifie our father in heauen. A licentious life robs the tongue of her liberty, and disgraceth the Teacher; but an honest hart accompanied with a religious life doth commend the owner, and makes him bold, as a *Lion*, and vndanted in deliuering the truth. Ministers are the *y Salt* of the earth; therefore they must be both sauoury themselues, and also season others with the salt of wholesome doctrine and of an holy life. They are the *Light* of the World to giue light vnto others by their life & learning. They are called *Presbyters* (Priests) or *Elders*; therefore they should cast off all youthfull lightnesse, lusts, and inconstancy, and attire themselues with such sanctimony and Christian grauity, as may procure them reurence and authority with the people; like the highest Planets, *Saturne*, *Jupiter*, *Mars*, that are of the slowest and most regular motion. Ministers should be like *z Simon* the sonne of *Onias*, who was as the *morning starre*, and as the *Moone* at her full, as the bright

bright beames of the Sun, &c as a faire and fruitfull Olive tree. They should shine and glister in Gods Temple, and shew themselues liue olives, fruitfull in good workes, & godly exhortations. Sincere doctrine and vertuous conuersation are as two shoulders or Pillars, whereby they are to beare vp Gods Church, Gods Arke. He which preacheth soundly, and conuerseth loosely (*cœtum adificat voce, infernum vita*) edifieth the Church by his doctrine, but Hell by his deeds.

An euill Pastor ( saith Augustine ) destroyeth as much with his wicked conuersation, as he buildeth with his doctrine.

On the contrary, a godly life is a good sermon, though not vocall, yet visible and reall. Herod reverenced Iohn Baptist, because he was a <sup>a</sup> good man, not because hee was a good Minister.

The people respect the life more then preaching: & thinke it better to do & say not, then to say and do not. Therefore the Apostle wisely exhorteth Timothy to shew himselfe <sup>b</sup> an example in word, in conuersation, in loue, faith,

<sup>a</sup> Mar. 6.

20.

<sup>b</sup> 1. Tim. 4.

12.

and purity. *Charitas a seipso:* Loue begins at home. He that neglecteth himselfe is not fit to take care of others. An euill servant seldom proues a good maister. A bad Disciple sel-dome makes a good Doctor. He that doth not instruct himselfe is vnmeete and vnworthy to instruct others. Therefore *Paul* aduiseth the Ephesian Elders to looke to themselues first;

c *A&t. 20*

28.

d *1. Cor. 9*

27.

*εὐλαβασία.*

c *Looke to your selues, and to the whole flocke.* And to the *1 Corinths* he saith; *I beate downe my body and bring it into seruitude,* (for the body, like fire and water, is but a naughty master) left by any meanes after that I haue preached to others, I my selfe shoulde be reprooued. To say well (saith *Beda*) and to iuste badly, is nothing els then for a man to damne himselfe with his owne voyce, in *Ps. 18.* Thou art (thou sayest) a guide of the blind, a teacher of the vnlearned, and a light to them which sit in darknesse. It is well: c *Thou therefore which teacheſt a nother, teacheſt thou not thy ſelue? Thou that preacheſt a man ſhouldeſt not ſteale, doſt thou ſteale? Thou that ſayefſt a man ſhouldeſt*

e *Rom. 2. 21*

not kill, wilt thou starue the soule by with-holding the food, that is conuenient for it? *Thou that sayest a man shouldest not commit adulterie, doest thou commit adultery? Thou that abhorrest I-dols, dost thou commit sacriledge? Darest thou practise that thy selfe, which thou preachest against in others? Thy state is lamentable.* <sup>f</sup> *He that knowes his masters will and doth it not, shall be beaten with many stripes: and* <sup>g</sup> *to him, that knoweth how to do well, & doth it not, to him it is a sinne.* And thy condition without repentance is like a *Candlesticke*, that sees nothing it selfe, but caries a candle for others to see by. Thou mayst be a meanes of grace vnto others, and perish for lacke of grace thy selfe. Thou mayest helpe to build others, and rot in thine owne ruines; like the *Carpenters*, that built *Noahs Arke*, which saved him and others, and were drowned themselves in the floud. And besides, thy wicked life is very scandalous and hurtfull vnto many, that make examples their lawes, and the practise

<sup>f</sup> Lu.12.47.

<sup>g</sup> Iam.4.17

of their *Superiours* to be as precepts and patterns for them to follow. And if the roote be rotten, what may be thought of the branches? If Ministers be profane themselues, who like *rootes* should conuey piety to the people, what can bee exspected at their hands besides profanenesse and Atheisme, vnalesse God in mercy do restraine and guide them? For the wickednesse of Ministers ( is *serpens malum* ) doth creepe like *Iuy*, and spread like a *leprosie*, and is as pestilential and infectious as the *Plague*. Therefore the Lord saith; <sup>h</sup> *From the Prophets of Ierusalem is wickednes gone forth into all the land.* Wherefore let every Minister behaue himselfe in Gods house discreetly. <sup>i</sup> *He that hath his word, let him speake it faithfully, let him handle it sincerely: and with all let his life be honest.* For other wise ( as *Nazianzene* teacheth,) *He reacheth that with one hand, which he raketh away with the other: he both abuseth his place, and dishonoreth his Maister.* If euer he meane to doe good,

<sup>h</sup> Ier. 23.

15.

<sup>i</sup> Ier. 23.28.

good, let him be good. As the fire must be hot, before it can heate the stander by: so if thou desirest to make other men religious, be religious thy selfe: be first hot thy selfe, and thou are likely to make thy neighbour, that stands by thee, and lookes vpon thee, seruent and hot also.

## C H A P. 8.

*Ministers must haue skill, as well as will, to discharge their office.*



Hirdly, a Worke-  
man must haue skill  
to performe his  
worke. So should a  
Minister. For what  
should hee do with

Gods sword, that knowes not how  
to vse it? It is a sharpe and piercing; it  
is fit therefore that he which is to  
handle it, should haue skill to vse it,  
that he may know when to shake it,  
and when to sheath it; when, whom,  
where, and how deepe to strike  
with it.

Heb.4.12

Ministers are to weare the *keyes* o  
Gods kingdom at their girdles. Lest  
therefore they should *locke*, when  
they ought to loose, and open; when  
they ought indeed to shut, they must  
be men of knowledge, and not *nou-  
ces*, voyd of good vnderstanding and  
dexterity to performe their duty.

o 1. Tim. 3.

2.

z. Tim. 2.

24.

c 2. Tim. 2

<sup>b</sup> *Paul* requires that a Minister should  
be *apt to teach*. If he be not (*σιδαιτικός*)  
able and apt to teach, how shall he be  
(*σιδαικατος*) a *teacher*, as every minister  
ought to be? If he be (*απαγγελτικός*) un-  
learned, how shall he be (*γραμματικός*) a  
scribe able to interpret the *Oracles* of  
God learnedly? The <sup>c</sup> Minister of  
God must (*διδασκαλεῖν*) diuide and cut out  
the worde of trueth aright vnto the  
people. But how shall he be able to  
diuide it rightly, when he cannot (*τιμ-  
ην*) diuide at all, because he wants the  
knife of knowledge, wherewith he  
should diuide it? What though a man  
haue a *plough*, if he know not how to  
plow? What if he haue a *net*, & know  
not how to cast it? What though he  
haue a *alue*, if he knowe not how to  
apply

apply it? And what though a man haue an *axe*, if he haue no skill to vse it? So what can that man do, that hath the word of God, which is as a plow, a net, an angle, a salue, and an *axe*, if he haue no abilit, no actiuenesse and skill to vse and handle it?

The <sup>d</sup> *eye is the light of the body*: if it be blind, how darke is that body? Ministers are the *light of the world*, and as the *Eyes of the Church*. Now, if they be destitute of light and sight, the world must needs be darke, and that Church must needs be blind: or else God the <sup>e</sup> *Father of lights* must conferre sight and light, and illuminate them extraordinarily. <sup>f</sup> *Esay saith* that the Lord gaue him the *tongue of the learned*, that hee might knowe to minister a word in *due season* to him, that is weary. Good shepheards and thriuing merchants had need to haue knowledge and experience. Ministers are the *Shepheards & Merchants* of Almighty God; therefore they should haue skill (as well as will) to keepe his sheepe, and husband his wares,

<sup>22.</sup>  
d Math. 6.  
Mat. 5.14.

e Iam. 1.1.

f Isay. 50.4.

g. Mal. 2.7.

wares, that his gaine may be the greater, and his fold the fuller. This is the note (saith that holy Martyr of God, Bishop Hooper) to know the Bishops and Ministers of God from the Ministers of the Devil, by the preaching tongue of the Gospell. The <sup>g</sup> Priests lippes shall preserue knowledge, saith the Lord. It is a precept, and not a promise. And the people were inioyned to seeke the Law at his mouth. Therefore in reason he should be skilfull in the law. It is labour lost to seeke a thing, where it is not. In vaine do men go to a *Well*, that hath no water in it. Now if the Priests in the time of the Law were by Gods appointment to be men of knowledge, is it fit that the Ministers of the Gospell should be ignorant; especially there being so much knowledge in the world, as there is at this day? Ministers are Gods *Nurses*: but if their breasts bee drie, how shall his children thriue, that are committed to them? *Jeremy* writeth of a calamity, which befell the *Israelines*, wherein the <sup>h</sup> tongue

<sup>h</sup> tongue of the sucking childe did cleave to the rooſe of his mouth for thirst, and in which the children and ſucklings did ſwoone in the ſtreetes, and for hunger died in their motheſ bosome. A very pitifull and ſore diſtreſſe. Verily, as lamentable is their condition, which <sup>i</sup> never haue the bread of Gods word broken vnto them, and the ſweete milke of wholſome exhortations and inſtructions powred out before them to feede vpon. Minifters are Gods <sup>k</sup> *Meffengers*; therefore they ſhould haue knowledge to deliuer their message diſcreetly. They are *ſeers* and *ouer-ſeers*; therefore they ſhould haue eyes to ſee and ouer-ſee. They ſhould be able to diſcerne betweene vice and vertue, betweene light and darkneſſe, betweene truth and falſhood, betweene *Sarah* and *Hagar*, betweene a *Iudas* and a *Ionathan*, leſt they take the one for the other, as *Ixion* did the cloude for *Inno*. And if the <sup>l</sup> blinde doe leade the blinde, both of them are like to fall

<sup>h</sup> Lam. 4.4.  
Lam. 2.11.  
12.19.

<sup>i</sup> Pro. 29.18

<sup>k</sup> Mal. 2.7.

<sup>l</sup> Mat. 15,  
14.

fall into the ditch. Those ministers then that cannot teach the people in some competent manner, are too defective; not much unlike a *cypher*, which fils a place, and increaseth the number, but signifies nothing: and something like to *Players*, which do sometimes represent the persons of Princes, but are not so themselues. *Xanchius* saith, that they only are called of God vnto the Ministry, which besides their godly conuersation, are able to deliuer wholsome doctrine vnto the people. *Quos enim eligit, ac vocat*: for those whom God doth elect and call to any function, he doth also endow them with such necessary gifts, as are meet for that function.

## C H A P. 9.

*Ministers must be faithfull and painfull.*



Ourthly, a labourer must be diligent, faithfull, and industrious. And such a one must every Minister shew himself to be. It is required in the <sup>a</sup> disposers of

of Gods secrets (as Ministers are, that a man be found faithfull. Preach the word (saith the holy Ghost,) <sup>b</sup> be instant, in season and out of season. Cursed is he, <sup>c</sup> that doth the worke of the Lord negligently. If we be diligent in our owne affaires, how much more diligent should we be in Gods? <sup>d</sup> Be diligent (saith Salomon) to know the state of thy flocke, and take heed to the heards. Must men looke to their cattell with diligence, & shall not Ministers look diligently to the soules of men? Idlenesse for a time may be pleasing, but in the end thereof it will bite like a Cockatrice, and hurt like a Serpent. If men bee carefull to saue their sheepe from dogges, wolves and foxes, if they be diligent to preserue their corne from being cropt and wasted with birds and beasts, and to keepe their houses from being burnt with fire, or beate downe with tempests; how faithfull and laborious should all the Lords Ministers bee to preserue his corne from being eaten vp or troden downe? How carefull should they be

<sup>b</sup> 2. Tim. 4.

2.

<sup>c</sup> 1er. 48.

10.

<sup>d</sup> Pro. 27.

23.

c Iob. 1.7.

f 1. Pet. 5.8.

g Mat. 23.

15.

h Pro. 27.  
18.

be to defend his house from the fire of contention and schisme? And if fire haue taken hold on it, how painfull ought they to be in flaking of it, and hindering it from proceeding further? If the Diuell <sup>e</sup> compasse the earth to and fro, and like a ramping and roaring <sup>f</sup> Lyon seeke whom hee may deuoure; If the <sup>g</sup> Pharisees would compasse sea and land to make one *Proselyte*, one of their faith and faction; And if Popish priests ( whose faith and allegiance is pinned vpon Antichrists backe ) doe venture life and liberty to subuert the true faith, and to increase the number of *Romish Catholickes*; what paines should the Ministers of Christ Iesus take? what labour should they refuse to maintaine the faith, to saue the soules of men, and to increase the number of true *Belieuers*, true *Catholikes*, orthodoxall *Christians*? They looke for hire, therefore they ought to labour: no worke, no wages. <sup>h</sup> Indeed he that keepeth the fig-tree, shall eate of the fruite thereof:

of: and he, that waiteth vpon his office, is worthy maintenance: but he which <sup>i</sup> will not labour ( and can labour) must not eate, though hee would eate. *Possidonius* writeth of *Augustine Bishop of Hippo*, that he taught and preached priuatly and publickly, in the house and in the Church; resembling the practise of *Paul*, who (like a faithfull Teacher) <sup>k</sup> kept backe nothing, that was profitable, and in three yeares space revealed all the counsell of God ( behold his diligence) teaching openly, and throughout every house, and by the space of three yeares ceased not to warne every one both night and day with teares: behold his fidelity, industry, and compassionate affection. *Chrysostome* saith, that the Minister of the word ought to be diligent as an *Husbandman*, and carefull as a *shepheard*. *As diligently* (sayth *Latimer*) *as the husbandman plougheth for the sustentation of his body*, *so diligently must Prelates and Ministers labour for the feeding of the soule*:

<sup>i</sup> 2. Thes. 3.

10.

<sup>k</sup> Act. 20,  
20-27. 31.

both the Ploughes must be still going, as  
most necessary for man. And againe:  
The Scripture calleth it (the preaching  
of the word) meate, and not Strawber-  
ries, that come but once a yeare, and tary  
not long, but are soone gone. But it is  
meate, it is no dainties. The people must  
haue meate that must be familiar, conti-  
nuall, and daily giuen them to feed upon.  
This was the iudgement of that holy  
Martyr: and his practise was not dif-  
ferent. For (as *M. Fox* saith) he prea-  
ched for the most part euery Sunday  
twise, yea when he was 67. yeares of  
age, and had receiued a bruise by the  
fall of a tree. Like was the practise of  
*Ambrose Bishop of Millain*, whom  
*Augustine* heard (as he doth report)  
preach the word of truth soundly  
(*Omni Dominico*) every Lords day.  
This was the practise of those blessed  
*Saints*. This is the will of God, and  
the duty of al godly Ministers; as doth  
evidently appeare by the considera-  
tion of *Pauls* exhortation to the El-  
ders (or Ministers) of the Church of  
*Ephesus*.<sup>1</sup> Take heed (saith he) to all the  
flocke,

flocke, whereof the holy Ghost hath made you ouerscers, to feed the Church of God, which he hath purchased with that his bloud.

First, let vs consider that wee are the Ministers, not of man, but of God omnipotent, who will kindly reward all that come vnto him, and labour for him with an honest heart, & a good intention, *1. Pet. 5.4.*

Secondly, let vs also remember that we did not thrust our selues into his seruice, but that he chose and called vs; and therefore our labours are not arbitrary, but at his disposerment and dispensation. Thirdly, we are not called to liue in idlenesse, but to attend, to ouersee and feed.

Fourthly, our labours are not spent vpon beasts, but vpon men like our selues, and not about earthly things, but heauenly. Fiftly, our paines belong properly & principally to Gods <sup>m</sup>owne people, even vnto such as his Sonne hath redeemed with his owne bloud, his best bloud, his hart bloud. If *Jacob* was consumed in the day

*m Ephes. 4.  
12.*

*1. Pet. 5.2.*

E with

Gen. 31.  
40.

with heat, & with frost in the night; if hee endured such hardnesse for Sheepe, for beasts, yea for his Father in lawes sheepe; shall wee take no paines for men? Shall we neglect the Sheepe of Christ Iesus? Shall we bestow no paines vpon the people of God, who is our most gracious father, and more tender hearted then our naturall fathers are, or can be to vs?

Sixtly, we should consider, that these about whome we labour, are subiect to many dangers. Satan & his Angels, the world & their owne corruptions are all of them mortall and most pernicious enemies vnto their soules. And our labours are through the operation of the Spirit very helpfull and commodious both to preserue them from euill, and to conserue and strengthen them in that which is good, yea and to pull them out of the *omes* of the Diuell, and out of the *briars* of wickednesse. And therefore we should take the greater paines, and thinke no time nor trauell

uell mispent, which we shall spend this way.

Seauenthly, we preach against the idlenesse of men in all other callings, and that not without good cause: for it was <sup>o</sup>one of the sinnes of *Sodome*, & is vnprofitable to all states. Wherefore we ought in no case ad- dict our selues to so base a sinne. For otherwise we shall weaken our owne credits, and expose our selues to shame and obloquy. A blacke spot is soone espied in white paper: Ministers are much marked: and few trauellers there are, if any at all, which would not haue their waies as faire as their Neighbors. Moreouer, the *Scripture* calleth vs *Pastors*. But Pastors must <sup>p</sup>feed their sheepe, and not forsake, nor *flea* them, nor starue them through indiligence and osci- tancy. The flocke must be more re- garded then the fleece. *Paule* sought <sup>q</sup>them, and *not* theirs: the men, and not the money. And, <sup>r</sup>*Woe unto me ( saith he ) if I preach not the Gospell.* He was exceeding <sup>s</sup>toylesome in his

E 2      Mini-

<sup>o</sup> *Ezek.16.*

49.

<sup>p</sup> *Pastoris*  
*est pascere,*  
*non deglu-*  
*bere.*

<sup>q</sup> *2. Cor.12.*

14.

<sup>r</sup> *1 Cor.9.17*

<sup>s</sup> *2. Cor. 11.*

23.

c Iude. 3.

u Reu. 2.2.

Ministry, in labours abundant. Inde  
ſaith, that he gaue <sup>c</sup> All diligence to  
write of the commune ſaluation. The  
<sup>u</sup> Angell of the Church of Ephesuſ  
was by Christ commended for his  
workes and labour. The ancient Pro-  
phets, & those worthy men of God,  
which he raised vp for the revealing  
of that man of ſinne, and the restora-  
tion of the truth, as *Luther, Zuinglius,*  
*Oecolampadius, Bucer, Galuin, Mar-*  
*tyr, Jewell, &c.* were exceeding dili-  
gent and laborious. It is ſayd of that  
blessed Martyr of God Maister Brad-  
ford, that he preached the time, that  
he remained prisoner in the Counter-  
twise a day continually, except ſicks-  
neſſe hindered him.

Being therefore compassed and  
couered with ſuch a cloude of paine-  
full Ministers, let vs breakethrough  
all obſtacles, and runne the race of  
our glorious calling, performing  
whatſoever doth appertaine vnto vs  
with all patience, diligence, and fide-  
lity. *All, euē all* is little inough, and  
too little. Honor is ſet before vs: the

Speare

Speare of vengeance is shakē at vs :  
the Cannon of Gods wrath is planted  
against vs : the Constitutions of the  
Church doe call vpon vs : the Com-  
mandement of the great God doth  
vrge vs : and the holy *Scriptures* do  
spurre vs to the quicke , and affoord  
many firme and inuincible argu-  
ments to prouoke and perswade vs  
to the vigilant, faithfull , and labori-  
ous execution of our office; Let vs  
therefore respect and tend it, and be-  
have our selues like *Labourers* , that  
need not be ashamed.

*Salomon saith, He that withdraweth  
the "corne ( which is the foode of the  
body ) the people will curse him ; and  
shall we thinkē that he can escape a  
curse , which refuseth to preach,  
and so with-holdeth the corne and  
the foode , wherewith the soule  
should be fed ? But as blessing shall  
be vpon his head, that sellēth corne:  
so he that preacheth the word of  
trueth, and bringeth foorth like a  
good *Steward* , both new and olde  
out of his treasure vnto the peo-*

*u Pro. 11.  
6.*

x Pro. 27.  
18.

ple, and breaketh vnto them that bread, that doth relieue the hungry soule (if he do it with care and conscience, and with a purpose to glori-  
fie God and to benefit his Church) he shall without doubt receiue a blessing both from God and Man. The Lord from heauen shall blesse him, and his people shall applaude and laud him. And as x *Salomon* saith that *the seruant which waiteth vpon his Maister, shall come to honour* : euен so surely they, which attend vpon their Ministry, shall be aduanced. They shall haue honour in the hearts of the people. And if God see them fit for further honour, they shall not want it. Let them therefore be watchfull and industrious. And indeed, there is no time since the light of the Gospell brake out vnto vs, wherein greater diligence and fidelity is required at the hands of all Gods Ministers, then now. For *Probitas laudatur, & alget* : vertue is commended in word, but contemned in deed. *Learning is little respected* : *Vice flourisheth, wicked-*

wickednesse increaseth : *Papisme*  
spronteth afresh : *Atheists* and *Epis-  
cures* swarne like the y flies of *Egypt* :  
and of<sup>z</sup> our owne selues do many men a-  
rise speaking peruerse things, to drawe  
disciples after them; being ready to say  
with those in *Esay*; <sup>a</sup> *Stand aloofe, come  
not neare me : for I am more holie then  
thou*; being selfe-conceited, and di-  
stracted with phantastick questions,  
and impertinent affaires, and possest  
with an erroneous, turbulent, vn-  
stable and blind spirit; leauing *Ieru-  
salem* in stead of *Babel*, euен their mo-  
ther that brought them forth & bare  
them; because, they say, she is clad  
with a *Babylonish* garment, and not  
with one of their spinning. Where-  
fore greater diligence and atten-  
dance should bee giuen, least Gods  
house be fired ouer our heads, least  
his plants be spoyled, least his vines  
be broken downe, least his flowers  
be rooted vp, and his *garden* be de-  
faced and ouergrown with weedes.  
For howsoeuer *Atheists*, *Papists*, and  
*Schismatiques* be loose in their heads,

<sup>y</sup> *Exod. 8.*

<sup>24.</sup>

<sup>z</sup> *Act. 20.*

<sup>30.</sup>

<sup>a</sup> *Isa. 65.5.*

b Judg. 15.  
4.

yet are they tied fast together by the tailes (like<sup>b</sup> Samsons foxes) with a firebrand of mischiefe in the middest to spoile and burne vp Gods corne, and to set fire on his rickes, if they be not with great care and labour preuented.

Note.

c 2. Cor. 8.  
12.

But yet, though euery *Pastor* must be painefull, it doth not therefore follow that they should all be equall in paines. For there are diuersity of gifts, variety of ages, distinction of places, and difference of strength and ablenesse. But if they doe that, which is fit for them, and which God claimes of them; if there be <sup>c</sup> a willing mind to performe that, which they can, it is accepted with him, who accounteth the good wil for the worke it selfe. Neither is all labour the same labour. There is *hand-labour* as well as *lip-labour*. And he, that sitteth at the helme, may labour as well as he that is vpon the batches. But let no man flatter himselfe. For <sup>d</sup> God is not (neither wil be) mocked. He <sup>e</sup> searcheth the heart, and recompenseth euery man

d Gal. 6.7.  
e Ier. 17.  
10.

man according to his workes. Thou  
dost but dance in a net, and delude  
thy selfe. His eyes are never shut, and  
<sup>f</sup> all things are naked before them.  
There is not a <sup>g</sup> thought hid from his  
knowledge. Fig-leaves, friuolous &  
feigned excuses, subtil and sophisti-  
call euasions cannot serue thy turne,  
they cannot couer thee. He will find  
thee out: and <sup>h</sup> it is a fearfull thing to  
fall into his hands.

<sup>f</sup> Heb.4.13

<sup>g</sup> Iob 42.2.

<sup>h</sup> Heb.10.

31.

### CHAP. 10.

Ministers must be cheerfull in dischar-  
ging their office.



Ifly, a Labourer should be  
cheerefull and alacrious in  
his businesse, delighting to  
see his worke go forward.  
And this alacrity must be in all Gods  
Ministers. <sup>a</sup> God loueth a cheerefull  
giver: euen so likewise he loueth a  
cheerefull workman. Men must not  
give their almes grudgingly or of ne-  
cessity: so Ministers shold not grudge  
the Lord of their labours, but be  
free

<sup>a</sup> 2. Cor.9.

7.

<sup>b</sup> 1 Chron.  
29.6.9.

<sup>c</sup> 1 Cor.9.  
17.

free of them. Christ dyed freely for his *sheep*, without the least constraint; why then should not his Ministers feede them freely without compulsion or grudging? To feede them is farre lesse then to dye for them. *David* and his subiects offered <sup>b</sup> willingly to the building of a *materiall* Temple for the Lord; why then should not we labour willingly, that he may haue a *spirituall* Temple to dwell in? yea by how much the *spirituall* is more excellent then the *material*, euen so much more willingly we ought to labor that the building therof may go forward. Every man is willing to receiue wages, then let him be willing to worke. *Paul* saith, that <sup>c</sup> *hee hath areward if he preach the Gospell willingly*. Men are vsually very cheerefull about their owne affaires, as in seking worldly promotion, profites & pleasures; and is it seemely for Ministers to be liue-lesse and leaden-spirited about *spirituall* and *celestiall* labours, as in building Gods Temple, and in bringing men to promotion in *heauen*

uen, and to the perpetuall pleasures  
of that blis-full paradice? Shall the  
Diuell labour alacriously to seduce  
and peruer men, and shall not they  
strive as stoutly and as cheerefully to  
conuert and saue men? The wicked  
are very forward to commit the  
works of wickednesse; and shall they  
be backward to smite down wicked-  
nesse, and to practise the workes of  
godlinesse? Shall wickednesse be  
<sup>d</sup> sweete to the wicked? Can they not  
sleepe, except they haue done euill?  
Doth their sleepe leaue them, except  
they cause some to fall by them? Are  
they so cheerefull in euill? And shall  
not we be as cheerefull in the workes  
of our calling, that we may make  
some to rise from sinne, and surcease  
from wickednesse, and come out of  
the pit-fall, and snare of Sathan? Why  
should not our labours be sweete and  
pleasing to vs, seeing they be commo-  
dious, commendable, and coman-  
ded? A man will gladly saue his *Oxs*  
*en* from perishing, and his sheepe  
from rotting; and shall not we labour  
as

<sup>d</sup> Job. 20.12  
Prou. 4.16

as gladly to saue men from destruction, and to keepe the sheepe of Christ Iesus frō rotting in their sins? Wilt thou willingly helpe thy sheep out of the ditch, and saue her from drowning; and wilt thou not as willingly labour to drawe forth one of Christ's sheepe out of the ditch of iniquity, that it be not drowned with the waters of wickednesse, and be stifled with the mudde of sinfullnesse? A man is very nimble and ready to preserue his fields from spoylling, his house from burning, and his children from pining; and shall not we be as nimble, as alacrious, and as ready to preserue Gods field from being wasted, his house from being burnt, and his children from perishing and pining away for want of food to comfort and vphold them? Willingly will euery faithfull shepheard feede and governe his flocke, which is committed to him. And so *Peter* speaking to the shepheards of that *Arch-pastor* Christ Iesus, exhorteth them to performe their duty with alacrity. <sup>f</sup> Feed the

the flocke of God, which dependeth on you, caring for it not by constraint, but Willingly: not for filthy lucre, but as of a Ready Minde. <sup>3</sup> I passe not at all, (saith Paul) neither is my life deere vnto me, so that I may fulfill my course with ioy.

<sup>3</sup> Act. 20.  
24.

## C H A P. II.

Ministers must be valorous, not timerous.



Ixtly, a labourer ought to be courageous and hardy. No discouragemēt, nothing at all must daunt him, nothing must fray him from his worke, and put him out of his right byas. And they, that are to contend and encounter with that roaring Lyon, had neede to be Lyon-like, valorous and vndauntable. The <sup>a</sup> Builders of the ruined walles of *Jerusalem* did their worke with one hand, and with the other held a sword. Euen sothose, whom God hath called to repaire *Jerusalem* the praise of the world, should builde with the armour

<sup>a</sup> Neh. 4.

17.

armour of the Spirit about them, being full of Christian zeale and fortitude, and wise to preuent the strata-gems and assaults of all *Sanballates, Arabians and Ammonites*. They were not cowards that built those walles: neither should they be cowards that work in this building. For here want no enemies: here is both fraud and force. <sup>b</sup> *We wrestle not against flesh & bloud, but against Principalities, against powers, against worldly Gouernors, the Princes of the darknesse of this world, against spiritual wickednesse which are in high places; euен against Sathan & all the Yeomen of the black Guard.* And therefore we had neede to be full of spirit, and spirituall valour. *Jeremy was forbidden vnder the paine of death to c feare their faces, to whom he was to Prophecy.* And the Lord speaking to *Ezekiel saith; I haue made thy forehead as the d Adamant, and harder then the flint. Feare them not therfore, neither be afraid of their looks.* By which we see that God would not haue his messengers *out-faced*, but that

<sup>b</sup> Eph. 6.12

<sup>c</sup> Ier. 1.17.

<sup>d</sup> Ez. 3.9.

that they should *boldly* deliuer their message to his people. He which winketh at false doctrine, and reprehendeth not the sins of the time and place wherein he liueth, and dares not for feare of contempt or disgrace admonish the persons that offend, is vnworthy and vnsit to be a Minister: who ought to be zealous and courageous, dreading <sup>e</sup> no mans face, but should speake, exhort, and <sup>f</sup> conuince in all authority, and shew the people their <sup>g</sup> enormities without feare or partiality. Yea hee, that winceth at wickednesse, and heretickall doctrine, and doth not oppasse himselfe vnto it, is guilty of it: and is in minde a *Fugitive*, though he moue not from his charge in person. *Quia tacuisti, fugisti: tacuisti, quia timuisti:* Thou hast fled (saith *Austen*) because thou hast held thy tongue. *Veritatem negat, qui eam non libere praedicat:* He denieth the truth (saith *Chrysostome*) which doth not preach it boldly. Although (saith *Austen*) he liue well, and yet be either *ashamed* or *afrayed* to reprove

<sup>e</sup> Ier. 4:8.

<sup>f</sup> Tit. 2. 15.

<sup>g</sup> Isai. 58:1.

reproue them, that live ill ( *cum omnibus, qui eo tacente pereunt, perit.* ) He perisheth with all those, which perish whiles he sees and sayes nothing. Aug.

*h Mich.3.*  
8.

grad. I. *Abus. I am full of power by the Spirit of the Lord ( faith Micah) h and of iudgement and of strength, to declare vnts Iacob his transgression, and to Israel his sinne. Eliiah told Ahab to his i face, that it was he , and his fathers house, that troubled Israel. Michaiah likewise boldly told him, that he should not returne in peace from fighting against the Syrians, though his speech vexed him.* k *Nathan told*

*k 2.Sam.2.*  
9.

*David plainly of his vncleannes and murther, & that without feare. Isaiah* saith, that he had<sup>1</sup> *set his face as a flint.* And so it seemeth: for he payd them home, he feared no colours , but was as bold in taxing , as they were in offending. m *He gaue his backe to the smiters , and his cheeke to the nippers, and hid nor his face from shame and spitting ; reproouing ( notwithstanding all disgraces) both the Princes and the People with great feruency*

*l Isay 50.7*

*m Isay 50.*  
6.

uency and boldnesse of speech. This was the practise of *John Baptist: Christ, Paul, and of all the holy Prophets, and ought as occasion serueth, to be imitated <sup>n</sup> wisely of all the Ministers of God.*

This serueth to condemne the coldnesse and fearfulness of those *face-fearers, that dare not rebuke sinne, especially in the audience of the sinner: and which teacheth the truth through feare (as it were) in riddles, ambiguously and in the cloudes, running (as I may say) betweene the skin and the flesh. But such feare is not the feare of God, but the feare of Man. And (as Bishop Jewel speaketh) accursed be that modesty, that drowneth or hideth the truth of God. And accursed (I say) be that feare, which makes a man silent, when he ought to speake: and dumme, when he should <sup>o</sup> lift vp his voyce, like a trumpet, and shew the people their sinnes. Yet here we must all remember that our zeale be directed by knowledge, which should alway go before and make way,* and

F that

<sup>n</sup> For  
sheep may  
be driven  
to the  
racks: but  
Lions must  
be fed at  
the staues  
end, lest  
they feed  
on them,  
that would  
feed them

<sup>o</sup> Isa. 58.1

p Gal. 6.1.  
2. Tim. 2.  
25.

that wisedome and pity go with our valour, that all our reproofes and admonitions be performed in loue and in the *P* *spirit of meeknesse*, with long suffering and patience, without rage and rankor. *Esay* might cry, but not roare. We our selues are men, and may erre. And if we stand, when others fall, it is by Gods grace, and not through our owne goodnesse. Neither is it lawfulli to rebuke sinne with sinne, and to make our selues sinners by disorderly taxing of sinners.

## C H A P. 12.

*Ministers must perseuere in the faithfull execution of their function.*



Euently, a labourer must be *constant*, and not giue ouer, till his taske inioyned him be fully finished. So the Minister of God shold continue constant in his labours for God. The loue of the world must not make him leaue his labours. He must

must not leaue without the leaue and  
liking of his Lord, that called him.  
His owne conceipts must yeelde vnto  
his calling: and his fancies must not  
make him craze his faith. It is better  
to beate them, as *Abraham* beat the  
<sup>a</sup> *Birds*, that hindred him, then by  
bending to them, to breake lose from  
his calling, or to be beat from his bu-  
sinesse, as being vnworthy of it, or  
vnfit for it. And in a word no feare  
must fray him: no terror must amaze  
him: nothing must make him flic oft  
of the hookes. Shall the obstinacy of  
the people? *Although* ( saith *Chrysostome*) *I be not ignorant that I speake in  
vaine, yet will I not giue ouer: for so do-  
ing I shall be excused before God, al-  
though no body would heare me,* in 3.  
Chap. Ioh. And it may be with conti-  
nual shewring vpon them, their harts  
will at length relent and waxe soft.  
Shall their rage, their choler? *The  
frantique* ( saith *Augustine*) *will not be  
bound, neither would such, as are trou-  
bled with alethargie, be roused: but cha-  
rity perseuereth to castigate the fran-*

<sup>a</sup> Gen. 15.

II.

tique, to stirre up the lethargique, to loue  
the both. Both are offended, but both are  
loued. Both of the being molested, so long  
as their disease cōtinueth, doth take it ill  
that you shold so trouble the: but both  
of them being cured they do reioyce. Shall  
threats & disgraces? Shall the malice  
& enuy of the wicked? was not Christ  
disgraced, maligned, calumnized, &  
euill intreated? Were not all his Apo-  
stles hated & persecuted? Shall pouer-  
ty drive thee frō thy calling, or make  
thee to faint in thy calling? Was not  
Christ poore to Man, that he might  
make thee rich to God? And were not  
his Apostles poore? *Gloriosa in sacerdo-  
tibus Domini paupertas: Pouerty* (saith  
*Ambrose*) *is glorious in the Priestes of*  
God. A crosse it may be to them, but  
not a curse. *Paul* was a man of much  
affliction, yet saith he, <sup>b</sup> *Seeing we haue*  
*this ministry, as we haue received mer-  
cy, we faint not. Non fecisse, sed perfecisse*  
*virtutis est: To worke is not so com-  
mendable, as to continue constant in*  
*working, till the work be brought to*  
*perfection. Ministers must be like the*  
*salt*

b. 2. Cor 4.

1.

salt waters, which hauing once begun to flow, continue flowing, till they come to their full floud. A candle being once lighted, burneth on so long as it lasteth, except it be put out with violence. Euen so they (as *candles*) being once lighted, & set in the church, as in a *candle-sticke*, to giue light vnto the people, by holding out the *lampe* of light, that is, <sup>c</sup> the word of God, they shold burne bright continually; <sup>c Ps. 119. 105.</sup>

*Aliis in seruientes, semetipsos consumentes*, spending themselues, like *lamps* or *torches*, in seruing & shining vnto others. *Salomon* left not building of a temple for the Lord made of *lifelesse* stones, vntill it was built yp. So should they continue cōstant in building his *tempel* made of <sup>d</sup> *living* stones, till it be brought to perfection, if in this life it were possible. They should do their best indeauour, and languish not. <sup>e</sup> *Vt desint vires, tamen est laudanda voluntas.* *Paul* laboured constantly in his calling, till God cald him away by death. *Possidonius* saith that *Augustine* preached the word of God cōstantly <sup>d 1. Pet. 2. 5</sup> <sup>e</sup> *Ouid.*

2. Pet. 1.  
13.

5. 1. Tim. 4.  
13. 15. 16.

(Vsq; ad ipsam suam extremam agritudinem) vnto the extremity of his sicknes. Fox saith of Bradford that preaching, reading and prayer was his whole life. These are good patternes, and worthy imitation. Peter saith that he ought in equity <sup>f</sup> to put them in mind of their duty, whiles he continueth in his earthly tabernacle. The Minister and his Ministry should cease together, and not one before another. Paul commandeth <sup>g</sup> Timothy to exercise himselfe in, and to addicte himselfe unto reading, exhortation and doctrine, and to continue in learning. If wee would duly consider that by preaching the couenant of grace is reuealed, that Gods oracles are explained, and his dispersed sheepe brought home and nourished, that faith is thereby wrought and confirmed, and the children of God begotten and conserued, that his house is builded, his field is eared, his scepter erected, his throne established, his kingdome augmented and Sathan eieeted; vndoubtedly it would moue vs

to

to a continuall and constant executi-  
on of our office, without either faint-  
ing in it, or forsaking of it. The *Sun*  
(we see) neuer ceaseth moueing all  
the while his course is vnsfinished.  
The *Laborers* in the parable wrought  
vnto the <sup>h</sup> *euening*, euен till their Lord  
set and sent his *Steward* to call them  
from their worke. So we, that are the  
Lords *labourers* appointed by him to  
worke in his *vineyard*, and set in the  
*Church*, as the *Sunne* in the *heauens*,  
to giue light vnto his people, must  
labour constantly and moue conti-  
nually till our course be finished, and  
our taske be ended; we must not giue  
ouer till our *houre-glaſſe* be runne out,  
till our *Sunne* be set, and the *Euening*  
of our life be shut in, or vntill our  
*Lord* and *Maister* shall call vs from  
our worke, or send a *Messenger* to  
fetch vs. *Salomon* saith; *In the morning*  
*I iſoweth thy ſeede*, and in the *euening* let  
not thine *hard reſt*. All men ought to  
be constant in their labours, and ne-  
uer be <sup>k</sup> weary of well doing; much  
more therefore *Ministers*, whose la-

<sup>h</sup> Mat. 20.

8.

<sup>i</sup> Eccl. 11.6.

<sup>k</sup> Gal. 6.9

<sup>1</sup> Neh. 9.  
12.

<sup>m</sup> Ex. 27.  
20.

<sup>n</sup> Psal. 15.<sup>1</sup>

<sup>o</sup> Ex. 29.  
38.

<sup>p</sup> Isa. 62.<sup>6</sup>  
7.

bours are most excellent & commodious, & who ought to be to al other men, as that cloudy <sup>1</sup> and fiery pillar was vnto the Israelites, which led thē, and let them see their way to Canaan God commaunded that there should be <sup>m</sup> *Light alway shining in the Tabernacle.*

The Church militant is Gods spirituall <sup>n</sup> *Tabernacle.* Ministers are the *Light*, that must shine vnto all the members of the Church, yea to those, that yet sit in darknesse & in the shadow of death; and chat constantly, alwaies and without intermission. The Lord required a sacrifice of 2 *Lambes* to be offered day by day <sup>o</sup> *continually*. And it were not vnfiting, if ministers did daily in their prayers present and consecrate their people (like those *Lambes*) vnto the Lord. Their duty consisteth not wholy in preaching to them, but also in praying for them, & for the prosperous estate of the whole Church. *P* I *hane set watchmen upon thy walles, O Jerusalem* (saith the Lord) *which all the day and all the night continually*

ually shall not cease. Yet that are mindfull  
of the Lord keepe not silence, & give him  
no rest, till he repaire and set vp Ierusa-  
lem the praise of the world. ¶ No man  
(saith Christ) that putteth his hand to  
the plough, and looketh backe, is apt to  
the kingdome of God. He is in truth nei-  
ther a fit man for the kingdome of  
grace, nor a fit Minister for the  
Gospell of the kingdome. The Lord  
hath put the sword of his Spirit in-  
to our hands. He will haue vs to  
hold it constantly, and to shake and  
brandish it continually never cea-  
sing to kill the sins of the people with  
it, and causing them continually to  
die an everlasting death to sin in  
this world, that they may live an eue-  
lasting life from sin in the world to  
come; and that being couered with  
the Canopy of Gods grace in this  
life, they may be clothed with the  
robes of his glory in the life to  
come. Finally, the Lord hath put  
his Booke into our handes. Wee  
must vpon all iust occasions open  
and expound it. We must constantly  
hold

q Luk. 9:  
62.

hold it vp, and out vnto his People. We must not lay it aside, nor cast it into corners. Our hands in holding it must neuer faint, least the enemies of God and his Church should preuaile and conquer. And so much for the properties of a good workeman.

## C H A P. 13.

*Ministers ought to be peaceable and loving to each other: but yet the refractorie must be bridled.*

Doct. 6.



*Abourers together.)* Seeling that wee worke together with and for the Lord : seeing all faithful Ministers are the Lords Labourers, appointed by God to husband his field, and to repaire and build vp his House , we should all agree and loue one another entirely, that our worke may go the faster forward , and that so we may receiue greater comfort and ioy. The Psalmist describing the wicked, saith, that <sup>a</sup> they smite downe Gods people, and trouble his heritage. <sup>b</sup> Their throat (faith

a Psal. 94.

4.5.

b Psal. 5.9.

Psal. 10.7.

David)

David) is an open sepulchre, and their mouth is full of cursing. <sup>c</sup> Destruction (saith Esay) is in their pathes, and they know not the way of peace. But these things do nothing beseeeme the Ministers of God, who are, or ought to be (*Pracones pietatis*) the preachers of peace and piety, and not <sup>d</sup> fighters and strikers, but meeke, gentle, and studious of concord and amity. The Word, and not the sword is committed by the Lord vnto them: the word of grace, the word of reconcilement, the sword of the Spirit, and not the sword of Reuenge. If his workmen fall to wrangling, how shal his worke go forward? God hath hired vs to worke, and not to wrangle, *praedicare, non praliari*. If any man lust to be <sup>e</sup> contentious, we have no such custome (saith Paul) neither the Churches of God. It is mery with wolves and foxes when the shepheards are together by the eares one with another. Lamentable are those flockes, miserable are those sheepe. We should rather bend then band, and bowe rather then breake,

<sup>c</sup> Is.59.8.

<sup>d</sup> 1.Tim.3.

2

Tit.1.7.

<sup>e</sup> 1.Cor.11.

16.

f Mar. 30.  
24-25.

g 1. king 3.

26

h Nehc. 4.

break, Ferentes non ferientes, bearing one with another, and not biting or beating one another, lest we be devoured one of another. If the builders and plowmen quarrell one with another, their worke must needs be hindred. If a kingdome (saith Christ) <sup>f</sup> be denided against it selfe, that kingdome cannot stand: or if an house be denided against it selfe, that house cannot continue. Euen so Gods kingdome vpon earth cannot but be much weakened, and the rearing of his house much hindred, if Ministers (which either are, or ought to be his chieffest instruments to build his house, and to propagate and vphold his kingdome) be denided one against another in facti-  
ons and hostile manner. *Divide, et regna*: Deuide and reigne is no rule for vs to practise amongst our selues. It was not the true, but the counter-  
feit mother of the child, that said, <sup>g</sup> Let it be neither thine, nor mine, but di-  
vide it. If the builders of old Ierusal  
em in the daies of <sup>h</sup> Nehemiah had contended one against another, it had bene

bene easiy for their enimies to haue destroyed both them and their building. So if the Builders of new *Ierusalem*, of spirituall and mysticall *Ierusalem*, do fight and biker one with another, they do without doubt expose themselues and their building to the danger of the enimie, that taketh all oportunity to worke a mischiefe. Diuide a ship, and how shall it saile? Diuide the Church, and how shall she hold out vpon the waters, and not be drowned? There is little got, but much lost by contention. *Nimium altercando veritas amittitur*: Ouer-hot contention losseth the truth; and ouer-great dissencion amongst the shepheards scattereth and disquieteth the sheepe. The dissencion of the <sup>i</sup>captaines was the destruction of *Ierusalem*. But (*pace florent omnia*) true peace (like Aprill shewers) makes all thinges flourish. *Vires unitæ sunt fortiores*. A three-fold cord is hardly crackt asunder. A sheafe of arrowes is hard

i Iosephus

hardly broken. Thorefore as Labou-  
ters of one Lord, as Builders of one  
House, as plowers of one fielde, as  
shepheards of one fold, as keepers of  
one garden, as dressers of one vine-  
yard, as workemen in one haruest, as  
watchmen of one city, as souldiers  
of one captaine, as seruants of one  
maister, and as sonnes of one father,  
let vs all agree one with another, be-  
ing coupled fast together by one spi-  
rit, like linkes of one chaine, and as  
if there were but one temperature of  
all our bodies, and but one soule  
within them all. And accordingly  
let vs (*unitis viribus, ac toto conatu*)  
ioyntly labour with might & maine,  
that Gods worke may goe forward,  
that the powers of darknesse may be  
shaken, that the gates of Hell may be  
flung from their hinges, and that (sin  
and sathan beeing dismounted from  
their thrones) the scepter of Christ  
Iesus may be set vp in the hearts of  
his people? If we must loue <sup>k</sup> all men,  
and if we must be gentle towards all  
men, is it seemely for vs to hate one  
ano<sup>ne</sup>

another? Shall we be spitefull and crabbed one vnto another? God is loue, and the well-spring of true peace: and the Diuell is the father of hatred and enmity; therefore it behoueth *all* the Ministers of God to be peaceable and louing, that so they may be like the Lord, & vnlike the Diuell. If we should labor to <sup>m</sup>haue peace with all men, how earnestly should we striue to haue it amonst our selues: <sup>n</sup> *Nec minor est virtus, quam querere, parta tueri.* Are all men bound to <sup>o</sup> be of the like affection one towards another, and is it fit for vs, that are, or ought to be lights and guides vnto others, to be of a contrary affection one to another: Ought not the <sup>p</sup> strong to beare the infirmities of the weake, and not to please themselues: Wisedome and lenitie will say so. And ought not the weake labour to see their infirmity, and to waxe weary of their weaknesse, that so there may be a sympathy, and no antipathy, peace and not passions, concord and not hostility? It is one thing

<sup>1</sup> Ioh. 4.8  
<sup>1</sup> Thes. 5.  
<sup>2</sup> 2.

<sup>m</sup> Rom. 12.  
18.  
<sup>n</sup> Ouid.

<sup>o</sup> Rom. 12.  
16.

<sup>p</sup> Rom. 15.  
1.

thing to be weake, and another thing to affect weaknesse. It is one thing to shew weaknesse, and another thing to shroud and shield it. It is good to confess it, but bad to professe it. There is a strong weakenesse, and there is a weaknesse, that is weake indeed. All weaknesse is vncommen-dable, but affected and sturdy weak-nesse is vntollerable. This is the *peace-breaker*, and he must be bridled. Easie salues are for easie soares: but gangrenes must be pared off, and fistu-las must be bitten. The *Leper* must keepe his house. And he, that hath the plague about him, must not come abroad. *Melius est ut pereat unus, quam unitas.* It is better to want one, then lose all. It is better to cut off a finger, then to lose the hand. And an honorable warre is better then a seruile peace. We must defend our heads, and maintaine our free-holds.

¶ *Naboth* would not part from his vineyard. He is another *Esau* that will part with his birth-right for a messe of pottage. As we must be <sup>r</sup> in-

q. 1. kings

21. 3.

r. Mat. 10.

16.

Tit. 1. 8.

nocent

nocent as Dones, so we must be wise as Serpents, and stout as Lyons, and beware that too much patience make not the enemy proud and raging. But to returne from whence we haue digressed, shall *Paul* pray for the *Romanes*, for other men, that G O D would make them to be like-minded one towards another, and shal not we pray for our selues, and labour by all good meanes, that we may our selues bee so affected one with another? Members of one body are at peace with themselues. The Church of God is a Body, euен the mytlicall body of his sonne Christ *Iesus*. Now faithfull Ministers are Members of this body; therefore they ought like fellow-members to embrace and agree with one another, "endeuouring to keepe the vnyt of the Spirit, in the bond of peace, not prouoking and envyng one another, but being subiect to one another in the feare of Christ. It were a prodigious sight to see the Pillars of a Temple remoue, and rush one against another. The Church is Gods spiri-

G *tuall*

euall Temple : and godly Ministers are as *Pillars* to beare it vp. Therefore they should stand peaceably one by another, and not iustle one with another. The ministers and instruments of Sathan can conspire together against God. Wherefore then should not the Ministers of God concord & agree together for God ? <sup>w</sup> *Herod & Pilate, the Iewes & the Romanes*, could ioyn against Christ: why should not we then consent and labour together for Christ, that the Gospell might flourish in the Christian world, and that Christian religion might spreade throughout the whole world ? As <sup>x</sup> *Paul* wished the *Romanes* one heart, that they might with one minde and one mouth praise *G O D* : euен so should we that are Ministers, tune all the strings of our sinfull soules , and labour for the sweet concenct and harmony of all the affections of our hearts, that with one mind & mouth wee may celebrate and preach the Lord, and proclaime the glad tidings of saluation to the sonnes of men by *Iesus*

<sup>w</sup> Luk. 23.

12.

Act. 4. 27.

<sup>x</sup> Rom. 15.

6.

Iesus Christ. Neither is it enough if some of vs be thus affected: but wee must all (all without exception) put on this minde. In an *Instrument* wee see that *one or two strings* out of tune marre all the musick: and that in a *Quire* of voyces one or two being out of order, doe spoyle the melody: *One iangling bell* marres the wholering. Euen so a few factious, turbulent and combustiue spirates, that (like *Salamanders* or *Fireflies*) delight in the firy flames of contention, and are in trauell with their *home-bred* conceits, till they haue thrust them out ( which are somthing like thornes in a dogges foot, which never leaues licking till hee haue got the out) I say, a few such disorderly & vnquiet spirits, are able & apt (if they be not turned or taken quite away) to marre the musick of the Church, and to kindle a fire in it. For by nature we are too like to *Gun-powder* or *Tinder*; a few sparkes are able, and would set vs all on fire, if neither Gods grace, nor seuere lawes and

strength of authority did preuent & hinder vs. And that I may conclude this point, if tenne men did carry a great and weighty burthen, & if some of them should kicke or buffet one another, their pace would be slakened, their busynesse hindred, & their burthen endangered to fall vnto the ground. The Church of God is a weighty burthen, and Ministers are appointed by God, to beare it vpon their backes. Now if they beate and spurne at one another: or if some of them shall contemne, kicke or buffet one another, though others behaue themselves discreetly and orderly: their busynesse must needes be hindered, the Church is like not onely to shake and totter, but in danger also to fall and breake. *¶* One scabbed sheep may infect a flocke, a little fire may make a great flame, a little leauen doth leauen a whole lump of dough, and one Fox may marre a fold. Either therefore let all agree, let all that beare the burthen, containe themselves in order, or let them that trouble

*v. Morbida  
sola pecus  
totum cor-  
rumptie ou-  
l'e.*

ble the rest, bee thrust out by order. Better it were that nine did beare it a lone in peace; then with a tenth, (though his shoulders were as good as *Miloes*, as strong as *Samsons*) that were quarrelous, troublesome and vnquiet.

As we therefore desire the peace of Sion, and the welfare and prosperity of Ierusalem: as we would that the workes of the diuell should be dissolued, his power weakened, and his kingdome lessened: as we loue to see Gods corne to thriue, his vines to flourish, and his building to go forward; let vs <sup>z</sup> have peace *amongst* our selues, and let vs tye our hearts fast together with the linkes of loue. It is an amiable thing for brethren to dwell together in vniety. It is a louely sight to see Ministers (brethren by adoption, and brethren by office: brethren in regard of Gods grace and place) to liue together in loue, as it were in a wedlock of loue. Then should they be known to be <sup>b</sup>Christ's disciples, then should God be glorified, his people

<sup>z</sup> Mark. 9.  
10.

<sup>a</sup> Psa. 133.  
1.

<sup>b</sup> Job. 13.  
35.

c Virg.

more abundantly edified, his kingdome enlarged, his enemies scattered, and their owne ioyes increased. We conclude therefore, <sup>c</sup> *Nulla salus bello, pacem te pofcimus omnes.*

## C H A P. 14.

*God is the Architect, Ministers are inferior Agents.*



F God) For as much as Ministers are the Lords Synergi, his Coworkers, his Helpers, or helping instrumēts, elected by him, not for any necessity (as if he were not able of himselfe to auē me without their assistance) but of his free pleasure, for the manifesterion of his wisedome, power, grace and authority, and for the triall of our obedience, faith & humility, from hence we learne these lessons.

Doct. 7.

a Ioh. 15. 1.

First, that God alone is the principall Husbander of his field, and the onely Architect of his building. My <sup>a</sup> Father (saith Christ) is the Husbandman.

man. And he that buildeth <sup>b</sup> all things is God. Paul planteth, and Apollos watereth, but God <sup>c</sup> giueth the increase. It is the Lord that calleth men to his worke, and directeth them in his work, and giueth good successe vnto their worke. <sup>d</sup> Except the Lord build the house, they labour but in vaine that build it. <sup>e</sup> I laboured (saith Paul) more then they all: yet not I, but the grace of God, which is with me. Hence it is that <sup>f</sup> Peter commends the founding and establishing of the faithfull vnto G O D. And looke what G O D founds, Sathan shall never confound. The Word preached sincerely is not like a physicke medicine, which hath vertue in it by nature to cure a disease: but is as a *Conduit-pipe*, by which God the fountaine of grace conuicteth his grace into the cisterne of our hearts, when as he pleaseth. Neither are Ministers to be reputed as principall Agents, or authors of mans salvation, but as the liuely instruments of God, to whom he hath committed the sword of reconciliation, & the sword

<sup>b</sup> Heb. 3.4

<sup>c</sup> Cor. 3.6.

<sup>d</sup> Psal. 127

<sup>e</sup> 1.

<sup>f</sup> 1 Cor. 15.10.

<sup>f</sup> 1 Pet. 5.10

<sup>g</sup> 2 Cor. 5.19.

h 2 Cor. 2  
15.16.

of his spirit, to cut downe the sinnes of his children, and to slaughter their carnall lusts and corrupt affections through the mighty working, of his spirit, accompanying their ministry. And though Paul take vnto him the name of an<sup>b</sup> Architect or master work man: yet he doth not meane that he is so indeed simply & without compariſon. But he was an Architect in regard of inferiour Ministers: or because he layed the first stone amongst the Corinths, and planted Christian religion amongst them, as there hee sheweth.

CHAP. 15.

*Godly Ministers may assure themselves of Gods protection.*

Doct. 8.



Econdly, seeing Ministers worke for God (as *Factors* vnder a *Merchant*) they may well expect his diuine protection in the faithfull performance of their office. A  
Lord

Lord will maintaine the lawfull  
quarrel of his Labourers; specially  
if it arise of the diligent and honest  
executio of their duty, by him enjoy-  
ned. A puissant and magnanimous  
Prince will defend his Embassadour  
so long as he carrieth his meslage dis-  
creetly. And shall we thinke that the  
Lord of Lords, & Prince of all Princes  
will not defend & protect his faithful  
servants & Embassadours? Yea he will  
both protect their persons (as the eye  
of his wisdome shal see fit) & prosper  
their meslage in the thing, that a  
pleaseth him, either to the mollifying  
of mens minds, as the fire doth wax,  
or to the hardening of their hearts, as  
the Sun doth clay; so as that they are  
vnto him *the sweet sauour of Christ*,  
<sup>b</sup> *in them that are saved, & in them that*  
*perish: vnto these the sauour of death vnto*  
*death, and vnto the other the sauour of life vnto life.* And this protection &  
blessing of God his faithful Ministers  
in all ages haue euer received accor-  
ding to his benigne admeasurment,  
who aymeth alwaies at his own glory  
which

a Isa. 55.11.

b 2. Cor. 2.  
15.16.

c Isa. 50.7.

d Ier. 1. 8.  
18. 19.

c Eze. 2. 3.

3.  
Acts 18, 9.10.  
flesh. 1. 5.  
Heb 13. 7.

which is the vtmost marke of all his thoghts. *Esay* being assured of diuine protection saith; <sup>c</sup> *The Lord will helpe me; therefore shall I not be confounded: therefore haue I set my face as a flint, & I know that I shal not be ashamed.* And the Lord encouraging *Ieremy* to speake his word boldly, saith, <sup>d</sup> *I am with thee to deliner thee. This day haue I made thee a defenced city, and an iron pillar, and walles of brasse against the whole Land. They shall fight against thee, but they shall not preuaile against thee. Behold (saith the Lord to <sup>e</sup> *Ezekiel*) I haue made thy face strong against their faces, & thy forehead hard against their foreheads.* The Lord hath promised that he will not leaue vs, <sup>f</sup> nor forsake vs: so that we may boldly say; *The Lord & is mine helper, neither will I feare what man can do unto me.* If wee did seriously consider the vndaunted courage of *Paul* and *Luther*, their great dangers and deliurances, and the admirable good successe of their labours, we may see sufficiently, how the Lord graced and guarded their per-

persons, and watered their Labours with a floud of blessings. Now the Lord is the <sup>h</sup> same, that euer he was; as potent, and as gratiouse. For <sup>i</sup> with him there is no change. His counsel shall stand: and whatsoeuer he hath determined, it shall be done: his purpose cannot but be performed. Therefore we must not be fainted-hearted, but confident in his mercy. He will couer vs with the wings of his grace, and cary vs vpō the back of his power ouer all our enimies. He is our *Buckler*, and *Shield* of defence; why should we feare? What need we dread? If God be on our side, who can, or who dare be against vs? <sup>k</sup> *O Lord of Hostes, blessed is the man that trusteth in thee.*

<sup>h</sup> Heb. r. 12.  
<sup>i</sup> Iam 1. 17.  
<sup>l</sup> Isa. 46. 10.  
<sup>ll</sup>

<sup>k</sup> Psa. 84. 12

<sup>l</sup> Doct. 9

### CHAP. 16

Faithful Ministers shall be well rewarded



Hirdly, we must not onely looke for his assistance and protection: but we may also assure our selues of a Reward from

from him, if we discharge our office with care and conscience as in his sight. A good king will reward and honour a good Embassadour: and a kind Maister will not be vnkind vnto his fairfull seruant.<sup>a</sup> Euen so vndoubtedly, the Lord (that hath both heauen and earth at command) will honour, countenance and kindly reward all his seruants, all his Embassadours, that execute their office, and carry their message wisely, sincerely, and in loue vnto his Maiesy. Their reward is with God, they shall want no recompence. <sup>a</sup> *Euery one of them shall receive his wages according to his labour. They that turne many unto righteousness shall shine as the stars for euer and euer. I haue fought a good fight (saith Paul) I haue finished my course, from henceforth is laid vp (in store for me) the crowne of righteousness: not a crowne of gold, but of glory, of immortall glory, and of glorious immortality, purchased by the righteousness of Iesus Christ, and promised by the righteous God in mercy, but*

a 1. Cor. 3.  
8.

b Dan. 12.  
3.

c 2. Tim. 4.  
7.8.

but performed in justice, hauing past his word to give it. Peter saith that good Ministers<sup>d</sup> shall receive (2Pe. 1:10) an incorruptible crowne of glory: a Garland that shall never wither, a Crowne that shall never be corrupted. *H*e that receiueth a Prophet in the name of a Prophet, shall receive a Prophets reward. By which it is evident that faufull Prophets shall not goe vnrewarded. And if they that entertaine a Prophet, because he is a Prophet, shall not misse a reward, then there is little reason to thinke that the Prophet himselfe (behauing himselfe as a Prophet of God ought to do) shal not be rewarded. The Labourers in the parable received their <sup>e</sup> wages of the Lord of the vineyard, wherein they wrought, so soone as the euening came, and were called from their worke by the steward. In like manner so soone as the Lord doth send his Messenger Death to fetch vs out of his vineyard, and to cal vs away from our worke, he will faithfully pay vs our wages; I say not, which we haue deserved

<sup>b</sup> Pet. 5. 4

<sup>c</sup> Mar. 10  
41.

<sup>f</sup> Mat. 20.8

deserued (for *merita nostra, misericordia Domini*) but which he of his meere benignity hath from all eternity decreed to bestow vpon vs.

The consideration hereof teacheth vs to be diligent, and chearefull in our calling. Our labour is not lost: a reward will come: we shall haue wages for our worke: we shall haue pleasures for our paines. All our wa-ter shall be turned into wine: and our sorrowes into solace. Our Lord is louing, and wil not forget the labours of our loue, and the toyle which we take for him. We haue his fauour, and wee shall see his face: we do now en-joy his grace, and wee shall one day be pertakers of his glory.

### CHAP. 17.

*Ministers are greatly obliged unto God: and therfore they should be thankefull unto him.*

Doct. 10.

a 2 Cor. 3.  
9.



Ourthly, seeing God hath made vs his Ministers ( of the <sup>a</sup> new Testament) & hath giuen

giue vnto vs the <sup>b</sup> Ministry of Reconciliation: : seeing (I say) that God hath made vs *Instruments* for him to labour for him in his *House* and *Vineyard*: seeing we are become *his* labou-  
ters, *his* seruants that is the Lord of  
all creatures, both Men and Angels;  
we are euery one taught, ingenuously  
to confess our selues to be greatly in-  
debted to him. It is no small fauour  
that an earthly king sheweth, when  
out of his whole kingdome he chuseth  
some few to be his principall *Officers*:  
or shal take one out of many, & make  
him his *Embassador*. And shall we  
thinke it a smal honor, whē God that  
heauenly *Monarch* and *King* of all  
*Kings*, shall elect vs (<sup>c</sup> *Wormes* in re-  
spect of himselfe) and make vs his  
chiefe *Officers* in his *Church*, and his  
*Embassadors* to carry the ioyfull mes-  
sage of redemption by Iesus Christ  
vnto his people? Is it not exceeding  
great fauour, when he that <sup>d</sup> inha-  
biteth the eternity, swayeth the scepter  
of the whole world, shall make <sup>e</sup> one  
of a thousand his *Messenger* and *Ins-  
terpreter*

b 2Cor. 5.2  
18.  
Act. 20.28.  
c Cor. 12.28

c Job 25.6

d Isa. 57.15  
e Job 33.  
23:

terpreter, to declare vnto man his righteousnesse, and to the scennes of men their happinesse, to call them out of the kingdome of darknesse, & to leade them the way into heauenly Canaan, a land that floweth with milk and hony, with ioyes vnspeakeable, with pleasures innumerable, yea with all the good things, and with greater then any man doth comprehend.

This his kindnesse vnto vs, vndeserving it, deserues the gratitude of our hearts demonstrated to him both in word and worke. *f What shall I render vnto the Lord* (saith David) *for all his benefits towards me?* I will offer a sacrifice of praise, and will call upon the name of the Lord. I will blesse thee dayly, and praise thy Name for euer and euer. *h Teach me to do thy will:* for thou art my God: let thy good Spirit leade me into the land of righteousnesse. So should we meditate: so shold wee purpose: and so we ought to pray. God hath honoured vs: let not vs dishonour him; but in all things let vs seeke his honour, and set forth his praise; neither

f Psal. 116.  
12, 17.

g Psal. 145.2

h Ps. 4.3.  
8.

ther committing, nor admitting any thing which we know to be derogatory to his glory, and disgracefull to our glorious calling. <sup>1</sup> Those that honour me (saith the Lord) I will honour, and they that despise me, shall be despised. If we will not feare to dishonor God, we may iustly feare that he will honour himselfe by vs, although it be to our great dishonour. For as Moses said to *Aaron*, vpon the death of his two sonnes for offending God; <sup>k</sup> This is it, that the Lord spake, saying: I will be sanctified in them that come neare me, and before all the people I will be glorified. And who come so neare to GOD as Ministers, who are his Watchmen, his Stewards, his Nurses, his Obstetrics, the wayting-men, and dressers of his dearest Spouse; vnto whom he hath committed the keyes of his treasure, the dispēsation of his secrets, the promulgation of his promise, the interpretation of his Oracles, & the administration of his Sacraments? They therefore of all other should be most carefull to honour him, and

i r. Sam. 2.

30.

W. L. Lewis, Jr.

3.

H most

most fearefull to dishonour and offend him.

## CHAP. 18.

*Ministers should be like the Lord their Maister.*

Doct. 11.



Istly, seeing wee are the Lords Labourers, working together with him, and vnder him in his Field & Palace of delight, he himselfe being our Maister and director, and the onely absolute Architect of that sumptuous building: we are all put in minde to striue to resemble him. For amongst workmen the meanest (if honestly wise) will endeauour to be like the chiefest, not in skill onely, but in sober and good conditions, if they see any in him: that so they may win his loue, and procure the countenance and approbation of all men, with whom they do conuerse. And indeed it is no credit for a good maister to entertaine or haue bad men, vnlike him in his vertues, though they be like

like him in skill. The child labours to be like his father: the hand-mayd striues to be like her Mistresse: the seruant will follow his Maister as soone as any man: and the Scholler studies to imitate his Teacher: yea and the Instruments of the Diuell are very like him: wherefore then should not all Gods Ministers labour to be like him? He is their Father, their Lord, their teacher, and their Maister. It is no shame to resemble him: it is no disgrace at all (but glory rather) to be sayed to be like him. He is ouer all and vnder none; his perfection is absolute: his skill is admirable; and the depth of his wisedome cannot be sounded.

All Christians are bound to <sup>a</sup> follow God: therefore much more all Christian Ministers, who in all things ought to shew themselues <sup>b</sup> Examples of good workes, with vncorrupt doctrine, with gravity, integrity, and with the wholesome word, which cannot be condemned, that he which withstandeth may be ashamed, ha-

<sup>a</sup> Eph 5. 1.

<sup>b</sup> Tit. 2. 7

8.

uing nothing concerning them to speake euill of.

Do we not see how the world is followed of the me of this world? Do we not see many men imitate great persons in their vanities? Do we not see how one country followes another in foolish and new-fangled fashions? Why then should not we that come neare to God by cur office, striue to draw neare vnto him by goodnessse and vertuous moralities? Why should we flye farre from him this way, that come so neare to him chat way?

The Ministers of Sathan are farre differing from the Lord our Maister: therefore if wee will not be like them, we must striue to be like him. And vndoubtedly, if Ministers wold carefully labor to resemble their maister in patience, pitty, charity, truth, rightcousnesse, holinesse, gentlenesse, goodnessse, and in such like proper- ties, they should not onely please him, and feele comfort in their con- sciences, but also win greater estim-  
ation

tion to their calling, and lessen their contempt in the world.

CHAP. 19.

*The chiefest care of a Minister ought to be, to study how to please the Lord.*



Ixtly, seeing that we are Gods Workemen, we must beware that wee preach not our selues, nor the fanta-stike adinuentiones of men, but in <sup>a</sup> all things we must approue our selues unto God: and our onely care must be to please his Maiesty (who hath entertained vs into his speciall seruice) contending by all possible meanes within the lists and limits of our calling, that his af-faires committed to our faith, may a-boue all earthly and outward things whatsoever, proceed and prosper. *Pastoris est pascere, non pescari: a sheep-heard should not be fishing, when he ought to be feeding his sheepe. Hired Laborers must not hinder their mai-*

Doct. 12.

a 1 Thes. 2.

2.3.4.

b 2 Tim. 24

c Eph. 6.  
2. & 2. 2.d 2 Cor. 10.  
4.

sters busynesse to further their owne. He that vndertakes to helpe a man, must not absent himselfe when hee should be present: and when he is present, he ought to mind that chieflie, for which his presence is required. <sup>b</sup> *No man (saith Paul) that warreth, entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a Souldier.* An honest and discreet Souldier will not cumber himselfe with those things which may make him vnseruiceable to his Captaine, & vnfit for military labours. Ministers are Souldiers: God is their grand Captaine: his Coates they weare, and vnder his Banner they fight against the blacke Prince <sup>c</sup> *that ruleth in the ayre*, and against all his troupe. The weapons of their warfare are not carnall, but <sup>d</sup> *mighty through God to deturbe the fortresses of the diuell, and to ruinate the Castles of iniquity, and the Turrets of all sublimious and transcendent imaginations.* Therefore they ought to liue like Souldiers, minding

minding their warfare (for their enemy is very puissant and politike, full of stratagems and wiles) and aboue all things labouring to please their Generall, that great Commander of the world, intāgling themselues with nothing, which may let their faithfull seruice to him. The Apostles thought it not meet to leaue the word of God *e to serue the tables.* Maister Tindall saith, that to preach Gods word is too much for halfe a man: it requireth a whole man. *Age quod tui munera est:* Do that (saith Valentinian to Ambrose) which belongs to thy office. *Verbi est Minister, hoc age:* thou art a Minister, minde that: let thy principall care be fixed vpon thine owne calling. If many yrons be in the fire at once, some are in danger to be burnt. A calling that is so high, cannot endure that he which is called to it, shoule (like an *Earth-worme*) carry his nose vnto the ground, and addict himselfe to the things that are so lowe. For *f Amor rerum terrenarum viscus est spiritualium pennarum:* the too much

c Act. 6. 2

f. Aug.

H 4 minding

minding and the loue of worldly things, are as *Bird-lime* to the wings of the soule, that a man cannot mount vp to heauen, and execute the workes of this heavenly office, as he ought to do. Let vs heare what *Musculus* saith. *Vis cognoscere verum Christi Ministrum*: Wilt thou (saith he) know a true Minister of Christ? Then see if he be so vtterly seuered from all other busynesse, that he doth meditate, work, or liue in none other thing whatsoeuer, but in preaching and making manifest & plaine the Gospel of Christ, and serue therein by all strength and power whatsoeuer, that is in him.

Note.

But yet no man must from hence conclude, that *all* care and gouernment of secular affaires is *utterly* forbidden vnto Ministers. Indeed they may not *vsurpe* authority: neither may they be *carefull*, and yet they must not be *carelesse*. They must *care*, but they may not *carke*. Onely it is required that their secular affaires hinder not their constant care of the Church, & the

the faithfull & alacrious performance of their office. For <sup>g</sup> if their be any that provideth not for his owne, and especially for them that are of his owne family, he denieth the faith, and is worse then an infidell. The <sup>h</sup> Disciples vsed their nets sometimes, after that Christ had entertained thē to be his followers. And did not Christ himselfe sometimes handle the <sup>i</sup> Axe? Paul forgot not his <sup>k</sup> cloake, which he left at Troas: and as necessity vrged, sometimes <sup>l</sup> wrought with his owne hands. It is required in a Bishop, that he do not onely care for the Church of God, but also that he be able <sup>m</sup> To rule his owne house honest-  
ly. Ministers are men: they haue not only soules, but bodies. Samuel was a faithfull Prophet, and yet was able besides his prophecying to do some-  
things else without impeachment of his credit, or disgrace vnto his calling. Yet let vs alwaies remember that the edification of the Church by our Mi-  
nistry (whether gubernatiue or ope-  
ratiuue) is the principall worke, which we ought all to follow, the hiest  
marke

g 1. Tim. 5.  
8.

h Ioh. 21.3.

i Mark. 6.3.

k 2. Tim 4.

<sup>l</sup> 3. Act. 20.34

m 1. Tim.  
3. 4. 5.

mark, at which we ought to leuell.

## C H A P . 20

Sundry reasons are alledged against the peoples factious and irregular conceipts and fancying of their Ministers, in diverse places.

Doct. I 3.



Euently, considering that all faithful Ministers do labour for the Lord, it is a thing both vnequal and vnconuenient that the people should contemne or neglect any of them through their preposterous & vngrounded conceipts, and so addiet themselues to some, as that they nothing or little respect others, though their doctrine be sound and their conuersation blamelesse. This was one of the faults, for which the *Corinthians* were reprehended Secondly, this sin is a make-bate: it causeth contention, and stirreth vp strife among brethren. The fire is great inough without this brand, these bel.

bellowes. it were better to cast on water, then to poure in oyle. Thirdly, this sin is an enemy to Christ, and his Gospell, and argueth *selfe-loue*, & weaknesse of judgment. Fourthly, it gives the Diuell aduantage, who is very vigilant and industrious to worke a mischiefe, and is glad of the smallest opportunity : ever ready to take an *Ell*, when an *Inch* is but giuen him. Fifthly, it scandalizeth many weake ones, and increaseth the number of *Mocke-gods*. Sixthly, it is a meanes to make those to faint, which are conteynned, vnlesse their courage be the greater : and an occasion to pufse vp the other, if their humility and wisedome be no better then their factious and vnorderly followers. And lastly our sin will be the rather increased, if we wil be tainted with it, seeing we know that it was taxed as a weakenesse in the *Corinthians*. Let vs therefore be wise, and wisely beware of all preposterous and vnequal opinions of the Ministers of God. They do *all* of them work vnder him in his  
har-

haruest, there is no reason therfore that any of them should be despised. Amongst many builders, sowers and reapers, none that are discreet and diligent, are contemned or basely reckoned of, though there be greater dexterity, skill, and hability in some then in others. Candles that giue good light are not cast away, though they be not so great, and cast not so much light, as some others do. A Lamp is seruiceable, though it blaze not so much as a Torch: neither is there any metall contemned, though all metall be not gold.

## C H A P. 21.

*The people shoulde loue, honour, and pray  
for their Ministers.*

Doct. 14  
a Confer  
the 1. Cor  
3. 6: with  
Phil. 2. 25  
& 4. 3.



Finally, forsoomuch as good Ministers are Gods labou-  
rers, and *Adiutors* (for so the Greek  
word signifieth, as  
the learned know)  
all men are taught  
to

to loue them, to pray for them, and to honour them. *We beseech you (brethren)*  
 b *to know them, which labour among you,*  
 & *haue the ouer sight of you in the Lord,*  
 and *admonish you, that ye haue them in high reputation, in loue for their worke.*

The Apostle hauing commended his brother *Epaphroditus* to the *Philippians*, he commanded them by his Apostolical authority, to *creceiue him in the Lord with all gladnesse, and to make much of (αγαπησειν) or honour and highly to prize such as he was.* The Minister of the Church (*saith Chrysostome*) ought to be honoured of thee, because he praieith for thee, because he ministreth spirituall unto thee, visiteth thee, exhorteth and admonishest thee, and commeth to thee, if thou call him, at midnight.

<sup>d</sup> Honour thy father, saith the commandement. Ministers are our spiritual fathers. They do <sup>e</sup> beget vs to God in Christ by the preaching of the Gospell. They are our Priests. For by the word of God, as by a sacrificising knife, they kill our sins, and offer vs vp to God (vpon that their high Altar Iesus

b 1. Thes. 5.  
 12. 13.

c Phi. 2. 29.

d Ex. 20. 12

e 2 Cor. 4.  
 15.  
 Philem. 10.

f Rom. 15,  
31.

g Eph. 6.  
19.

Col. 4. 3.

h Isa 62, 2.  
i Act. 20.  
28  
Heb. 13. 17

sus) as a sacrifice of sweet sauour, and acceptable to him. They are Gods mouth to vs : and our mouth to God. They pray for vs; wherefore then should not we pray for them? *Paul* requesteth the *Romans* to striue with him <sup>f</sup> by praier to God for him, that he might be deliuered from the vnbelieuing *Iewes*, and that his seruice might be accepted of the *Saints*. And he willeth the <sup>g</sup> *Ephesian* to be instant in their praiers, that he may open his mouth freely to vtter the secrets of the *Gospell*. They are our *Pastours* apointed by God to feed vs with the word of truth, our heauenly *Manna*, & to refresh our thirsty soules with the sweet and cleare waters of the *gospell* of life.

They are our <sup>h</sup> *Watchmen* and <sup>i</sup> *Ouerseers*, ordained to watch ouer vs, to view vs, and to care for vs. They are the *Lords Trumpeters*, sounding in our eares continually the two *Trumpets* of his Law and *Gospell*, and a warlike *Defiance* vnto all our spiritual enemies. They are his *Champions*

pions: they fight his battels for vs against Sathan and Sinne, two mighty Princes, and too potent for vs. They are his <sup>k</sup> Angels and Embassadors to declare his will vnto vs. Worthy therfore are they in these regards to be respected and highly honored of vs. If the Embassador of an earthly Prince, be worthy honour; how much more honorable then are they, that are the faithfull Embassadors of Iesus Christ, that heauenly Prince <sup>1</sup> and King of all Kings of the earth?

The Elders that rule well (saith Paul) <sup>m</sup> let them be had in double honour: especially they which labour in the word and doctrine. The Galathians did so entirely honour and affect Paul, as that they receiued him as an <sup>n</sup> Angel of God, yea as Christ himselfe, and would haue plucked out their eyes, if it might haue bene, and haue given them vnto him. Eusebius wri-  
teth, that Constantine iudged the Mi-  
nisters which he called to him (*sem-  
per honore praecipuo dignos:*) worthy al-  
waies of singular honor, and that hee  
did

<sup>k</sup> Mal 3. 1.  
Reu. 1. 20.  
<sup>l</sup> Cor. 5.  
20.

<sup>l</sup> Reu. 1. 5.

<sup>m</sup> 1. Tim.  
5. 17.

<sup>n</sup> Gal. 4.  
14. 15.

o Eccl. 38. 1.

p Math. 10. 41.

q Ioh. 14. 6

r Tit. 2. 13.

did reuERENCE them (*Omni officio*) with all dutifullnesse, and omitted no point of kindnesse or courtesie (*nihil benignitatis aut humanitatis*) towards those that were devout & godly. Syracides would haue vs to honour the *Physitian* of the body: much more therefore should we honour the *Physitians* and *Chirurgians* of our soules. And we shall leese nothing by our loue. For (as our Sauiour saith) *He which receiueth a Prophet in the name of a Prophet, shall receive the reward of a Prophet,* Now looke what Christ (who is *truth it selfe*) doth affirme in word, he will also (being *Might it selfe*) confirme in deed. Heauen and Earth shall rather faile, then his word shall fall, and not be fulfilled.

Now this honour, which is due to Gods Ministers (of what place or stile soeuer) may be performed six sundry waies. First, by reuerencing their persons: secondly, by obeying their Ministry: thirdly, by imitating their vertues: fourthly, by concealing their infirmites: fiftly, by countenancing and backing

backing them: and sixtly by maintaining their estates. And of all these we will briefly speake, and in order, as they lye.

## C H A P . 2 2 .

*Ministers must be reuerenced of the people.*

First then, it is fit that Ministers should have all seemly reverence due by desert to so sublimious and reuerend a calling. And it must begin in the hart, and be testified in the life by reverent behaviour, by comely geltures, and by temperate & good language both of them & to them. Men must <sup>a</sup> speake euill of no man, but must be moderate, and shew all meekenesse towards all men; therfore they should in no case speak ill of Gods Ministers, but vse them kindly, & with al courtesie. Courtesie shewed to a Minister, as he is a Minister, is shewed euē to Christ himselfe, whose Minister he is; & it is so reputed. *Jeremy accompteth it one of their*

*Tit. 3. 2.*

I

plagues

b Lam. 4.16

plagues, that their <sup>b</sup> enemies reuerenced not the face of their Priests. The Lord esteemeth a disgrace done vnto his faithfull Ministers, as done vnto himselfe. Princes, we see, take to the selues those words, or workes of dishonor, which are spoken or done despightfully to their Agents & Embassadours, for deliuering their message truly, as it was giuen them in charge. When *Davids* Messengers which he sent in courtesie to *Haquin* King of *Ammon*, were dishonorably intreated, and misused of him and his people; the story saith, that <sup>c</sup> they stanke in the sight of *David* for abusing them so viley. Euen so do they stinke (as loathsome carriions) in the nostrils of the Lord, (be they what they will be) that disgrace and abuse his Ministers whom he kindly sendeth to them to preach his will, and to proclaime his Son to be their king. God tooke the reprochfull and rayling language of *Senacherib* against <sup>d</sup> *Jerusalem* and *Hezekiah*, as spoken against himselfe. They which misuse a seruant

c 2 Sam. 10

d Isay. 37.  
22.23.

seruant of a noble man, as he is his seruant, dishonour the noble man himselfe. Christ maketh the <sup>e</sup> killing and contemning of Gods Prophets, the highest staire of rebellion. And vndoubtedly God will be revenged on those that disgrace and abuse his Ministers (vnlesse they do repent maturely) as *David* was of the *Ammomites* for disgracing his Messengers. We know how by two <sup>f</sup> Beares he did destroy two and forty children, for mis-calling the Prophet *Elisah*: and he is as iust and terrible now, and as ready to punish sin as euer he was. For with him there is no <sup>g</sup> variableness; he wil wound the head of his enemies, <sup>h</sup> & will wash his feet in the blood of the wicked.

e Math. 23.

37.

f 2 King. 2.

24.

g Lam. 1. 17

Psa. 68. 21.

h Psa. 58.

10.

## CHAP. 23.

*The people must obey the ministry of their Ministers.*

**S**econdly, the people honor their Ministers when they submit theselues vnto their Ministry. Reverence without obedience, is a ceremony without substance,

1. Heb 13

17.

3. 2. Cor. 2.

9.

substance, a body without a soule; a stick without strength; and not vn-like the commō complements of this age.<sup>a</sup> Obey them (saith the *Holy Ghost*) that haue the oversight of you, and submit your selues. Paul looked that the <sup>b</sup> *Corinthians* should be obedient to him in all things. And in truth men can not better commend their Ministers, then when by being obedient vnto their Ministers, they liue religionsly, and are fruitfull in good works. Whē a child doth thriue well, and is strong and lusty, the praise redounds to the nurse: and it is a reall commendation of a *Sheepheard*, when his sheep are fat and sound. Euen so shall we greatly commend & honour our Ministers, if we shall submit our selues vnto their voyce, and shall by that means grow in grace, abound in knowledge & true zeale, & shine by our vertuous liues among men.

But this our obedience and submis-sion must be *in the Lord*; to wit, so long as they keepe themselues to the *Law* and to the *Testimony*, to the word

of

of God : which is the Touchstone of truth, the rule of religion, the squire of faith, the line of loue, the Met-wand of obedience, & as a *Salomons* fword to decide a controuersie. For to Gods word alone were the <sup>c</sup> Prophets and Apostles tyed by their commission. *What I shall command thee, that shalt thou speake. Ye shall teach whatsoever I haue commanded you.* He which then heareth them, heareth God and he which despiseth & disobeyeth them, despiseth and disobeyeth God that sent thē, & <sup>d</sup> resisteth his Spirit speaking by them. The Lord reckoneth this among the <sup>e</sup> sins of the *Israclites*, that they sate before his Prophet, & heard his words, but would not do them. <sup>f</sup> *Zachary* saith, that because they would not heare the voyce of God in his Prophets, therefore he would not heare them, when they cried to him. And because the *Israclits* mocked Gods messēgers & despised his words deliuered bythē, & misused them, he brought vpon thē the *Caldean* king, by whom he scourged their cōtempt

<sup>c</sup> *Ier. 1. 17.*  
*Ez. 33. 7.*  
*Mat. 28. 20*

<sup>d</sup> *Act. 7. 52*

<sup>e</sup> *Ez. 33. 3*

<sup>f</sup> *Zach. 7. 12.*  
13.  
*Pro. 1. 28.*

<sup>g</sup> *2. Chron.*  
36.

and rebellion with fowre fearefull iudgements. First, hee permitted him to kill both old and yong without pitty. Secondly, he let him rob them of their goods, and carry away their treasure. Thirdly, he suffered him to burne their Temple, and to breake downe the walles of Ierusalem, and to fire her Palaces. Fourthly, he was content that he should make slaues of them in his owne country, that had escaped his sword. As we therefore <sup>h</sup> dread the iudgements of God, and would not haue him count vs misusers of his Ministers, and despisers of his message, let vs reuerence their persons and regard their Ministry.

h Ier. 6. 19  
Ier. 7. 13.  
15.

Obiect. I.

Yea but will some say; I would willingly heare my Minister, but that he is prophane and vitious, and so pulleth that downe with the left hand of his bad life, which he setteth up with the right hand of his good doctrine.

The more lamentable is his case, and the greater is his sinne, if this be true thou speakest like the Cow that

Sol.

spills

spils the milk, that before shee gaue :  
and like a *Mule*, that carrieth costly  
things for others, and none for her  
selfe.

But what is this to thee? <sup>i</sup> *Euery*  
man shall beare his owne burthen: and  
that <sup>k</sup> soule shall dy, that sinneth. Shall  
<sup>1</sup> *Elijah* refuse his meate because a  
*Rauen* brought it? Shall *Sampson* <sup>m</sup> re-  
fuse his drinke, because it came out of  
the *Law-bone* of an *Asse*? And wilt thou  
refuse the *Nectar* and *Ambrosia* of  
thy soule, thy spirituall food,  
thy celestiall *Manna*, because it is  
brought vnto thee by *Iudas*, or by one  
that is of wicked conuersation? He  
surely is not very hungry that re-  
fuseth his meat, because an uncleanly  
*Seruitor* brings it to him. That thy  
Minister teacheth well, it is of God:  
that he liueth ill, it is of the liuell, &  
of his owne corruption; therfore em-  
brace his doctrine, but eschew his  
deeds: follow his preaching, but a-  
uoid his practise, and pray for his  
amendment. Insult not ouer him:  
be not high minded but faare: God may

<sup>i</sup> Gal. 6. 5.

<sup>k</sup> Ez. 18. 4

<sup>l</sup> Kin. 17. 6

<sup>m</sup> Iudg. 13.

conuert him, and he may stand, when thou thy selfe shalt fall. For thy nature is as ill, as his : it is grace alone, that makes the difference, This was our Saviours counselli to his disciples.

n *Mat. 23.*

203.

*The Scribes and Pharises sit (saith he) in Moses chaire: all therfore, whatsoeuer they bid you obserue (out of Moses) that obserue and do, but after their works do not; for they, ay, and do not. So long as they teach the truth, they must be heard. Thy Ministers wickednesse must not make thee wilfull: his folly may not make thee froward. Balaam must heare his *Asse* speake, because God ruled her tongue, and mad e her speake vnto him.*

Obiect. 3.

*Why, but if his conuersation be profane, it is in vaine to heare him, because it pleaseth not God to worke effectually the graces of his Spirit by the Ministry of wicked men.*

So!

Not so: for then *Iudas*, who was a wicked wretch, should not haue ben heard. Water, which comes through a woodde pipe, may moystē the ground as well as that which runs through a pipe

pipe of lead, or siluer. A seale of brasle or yron will make the same impression vpon waxe, that a seale of gold will, if the mark be alike. Not the honesty, but the skill of the *Physitian* curseth the *Patient*. It is not so much the vertue as the *Judgement* and cunning of the *Counsellour*, which relieues the perplexed *Client*. *The grace of God* (saith *Chrysostome*) worketh by the vnworthy, not for them, but for those who are to be holpen. And againe; God worketh (per omnes) by all (*salutem populi moliens*) seeking the saluation of the people, (*non illorum intuens merita*) nor regarding their desarts. Even as light (saith *Augustine*) is not defiled though it passe by filthy places, and men enioy it vnde of all defilement: so it is in the *Ministry*. Men may receive benefite by the pure word of God, though it come out of an vnpure mouth. Neither is good doctrine defiled by bad manners: neither doth God conferre grace, because the Minister is a godly man: nor disdaine to giue it, because he is profaine.

It

It were indeed to be wished, that all Ministers were holy, as their Master: but neuerthelesse we know, that it was not the holinesse of those shipwrights which built Noahs Arke, nor the good life of a Surgean that heales a wound.

Object. 3

*Yea, but he teacheth false doctrine oftentimes, and is full of foolish and fruolous fables.*

Sol.

What then? We are not Apostles now, that we cannot erre. The best are but men, and subiect vnto erour. *Humanum est errare: indeed, Belluinium est perseverare:* Gods word ought (I confess) to be preached truly without erour, and purely without mixture.

° *(Nam purum est, quod nihil habet alieni:)* and it is their sin, that do corrupt it, or handle it vnseemely. But if some tares or cockle, some dust or darnell come with the good seed, thou must let the go (like things unprofitable & fit for the fire) but thou maist not contemne & cast away the good for the euill. Thou must not refuse the corne for the chaffe, but rather

ther sift and winnow them. A wise man will not cast away good meate for a few moats. Thou wilt not cast away good siluer, because there is some drosse in it, or some copper peeces amongst it. Thou wilt not contemne a bag of gold, because there is some counters in it; wherefore then shouldst thou reiect profitable instrutions, and wholesome doctries and admonitions, because they come with some vnsauory stiffe, and are mixed with some vanity? Hearken to the counsel of Saint *Paul*, whose pen was guided by Gods owne hand: *¶ Despise not prophecying*, saith he. Now because some might say, that the Prophet may mixe some of his owne leauen with Gods dough, and so make soure bread, & preach *linsi. wolsey* sermons; he doth therefore immediately adde: *Try all things, & keepe that which is good.* Wee must not be like a bottom-lesse bagge, that holds nothing: nor like the scuttle, that holds both the wheat & the chaffe together: nor like the *Cernicle*, or *Boulter*, that lets the

p 1. Thes,  
20. 21.

the fine flower go, and keepes in the  
branne: but we should bee like the  
*Skrie*, that seuereth the good from the  
badde. We should bee wise to dis-  
cerne betwixt true doctrine and  
errours: and we should haue our wits  
exercised to iudge betwixt good and  
euill: and when we see the difference  
betweene them being both obiectet  
to vs, we should wisely elect the  
good, and reject the bad.

## C H A P. 24.

*The people ought to imitate the godly  
virtues of their Ministers.*



Hirdly, honour is  
exhibited to Gods  
Ministers by imita-  
ting their Christian  
virtues, which doe  
shine within them  
as the *Lampes* did  
in the *Tabernacle*, and do (as the candle  
out of the *lant-horre*) giue light to  
those that loue the light. It is one  
way

way, whereby we honour those that are departed in the faith, when we resemble them in those heavenly graces, (which like the starres of heauen) did shine within them, while they were alive. And indeed we do performe an act of honour vnto any man, when we striue to imitate his good conditions, and to walke exactly in his foot-steps. This honour the *holy Ghost* giueth to all godly Ministers, when he exhorteth vs saying:

*a Remember them that haue the oversight ouer you, which haue declared vnto you the word of God: whose faith follow. And Saint Paul claimeth it of the <sup>b</sup> Corin-thians, where he saith: Be ye followers of me, even as I am of Christ. Ministers ought to make themselues Examples for vs to follow: and when they do so, we shall both dishonour them, and displease the Lord, if we do not labour to be like them. Their good examples should be as spurres in our sides to make vs run more liuely in our Christian race: and they should be as sauce to make vs affect*

*a Hebr. 13.  
8.*

*b 1 Cor. 11.  
1.*

*Phil. 3. 17*

*1 Thes 1. 6.*

*2 Thes 3. 9*

*1 Pet. 5. 3.*

affect and digest our meate the better. And if we will not study to resemble them, we shall both manifest a peruerse and illiberall disposition, and make our selues the more vniexcusable when God shall iudge vs. Therefore as the Painter doth draw an image in his head first, and then with his hand according to the patterne set before him, and conceiued in his mind: so should we set the vertues of godly Ministers before our eyes, as patternes for to follow; and hauing conceiued and entertained them in our heades and hearts, wee should expresse them in our liues by the actions of our hands, and in the continuall current of our conuersations. And so shall we commend our selues without one word of cominden-  
dation: so shall we honour and animate them: so shall we dignifie our profession, and glorifie him that or-  
dained <sup>c</sup> all things for his glory.

## CHAP 25.

Men should wisely conceale the infirmities of their Ministers, and not blaze them abroade.



Ourthly, Ministers are honored, when their infirmities are not published ( in Gath) to their dishonour, but buried by loue in the graue of silence and obliuion. <sup>a</sup> In many things (saith James) we sinne all. The purest gold hath some drosse within it. Nulla facies sine ruga: The fairest face is not without a wrinkle, a mole or freckle. The clearest glasse is subiect vnto soyling. There is no soule without some sinne, <sup>b</sup> no man without a fault. And therefore as we ought to beare with one another, and patiently pardon all slips of weaknessse ( <sup>c</sup> for loue couereth a multitude of trespasses) so especially ought we to conceale & forgiue the infirmities of Ministers, in their words, workes and gestures. And so we shall shew our selues the chil-

<sup>a</sup> 1 Lam. 3. 2.

<sup>b</sup> Eccles 7. 23.

<sup>c</sup> Pro. 10. 12.

d Gen. 9.  
22.

children of wisedome, the followers  
of peace and amity, true louers of  
God and his children, faithfull and  
good schollers, and vnlke many  
wretches, that are euен heartemerry  
when they can spy a moate in a Mi-  
stres eye, or an hole in his coate, at  
which they may mocke and iest: vngodly  
d Chams; that discouer and  
iport at their fathers nakednesse.

## CHAP. 26.

Ministers are to be countenanced and  
maintained.

 Ifly, men do honor  
the Ministers of  
Christ, when they  
countenance them,  
and take part with  
them against their  
malitious and wicked enemies, and  
when they labour to defend their  
credits and good name against all  
their back-biters, traducers and ma-  
ligners; and are not ashamed to ac-  
knowledge and assit them, notwith-  
stan-

standing the greatnesse or the multitude of their vngodly aduersaries, which set themselves against God & all goodnes. And this all men ought to do for their Ministers (euer rememb-  
bring that they passe not the pre-  
cincts of their calling, and be not  
transported with a preposterous  
zeale, and a vaine conceit of enmity  
and hostile persecution, when there  
is no such matter) that so they may  
confirme their loue vnto them, which  
they do in shew professe, and encou-  
rage the to go on constantly in their  
ministry, that they may be faithfull  
in Gods house, as <sup>a</sup> Moses was: and fi-  
nally, that they may manifest their  
zeale to God house, and their loue of  
his worship, and might shew them-  
selues enemies to the Devil and his  
wicked Instruments, which coniure  
and band themselves against Christ  
and his kingdome.

Sixtly, honour (and true loue the  
scaturidge thereof) is shewed to god-  
ly Ministers, when their estates ( in  
respect of their places, persons, and

K de-

Heb. 3.5

b 2 King. 12:

c 1. Tim. 5  
4.

d 1 Cor. 4.  
15.

e Philem.  
19.

f 1 Cor. 9.  
13. 14.

dependants) are well maintained. They are the <sup>b</sup> Chariots & Horse-men of *Israel*; therefore are they worthy to be maintained. They are the Lords warriours, and standard-bearers. They fight for the Church, they bestow themselves vpon the Church; therefore it is very fit, that the Church should keepe them. It is a thing honest and acceptable before God, for children to <sup>c</sup> recompence their fathers and progenitors. Ministers are our spiritual fathers; *In Christd Iesus* saith *Paul*, *I have begotten you* (to God) *through the Gospell*. In which respect we owe euuen our selues vnto them: as *Paul* sheweth in a speach to <sup>e</sup> *Philemon* his spirituall sonne. How much more then owe we them our worldly pelfe to maintaine & relieue them? Haue they by their ministry procured our spirituall life, and shall not we prouide for their naturall life? Religion, right and reason claime it, and require it of vs. The Lord hath ordained that they <sup>f</sup> which preach the Gospel, should liue of the Gospell.

They

They which wait at the altar, are partakers with the Altar: & they which minister about holy things, eate of the things of the Temple. <sup>g</sup> *The Labourer is worthy of his wages: The workman is worthy of his meate.* The Oxes mouth that <sup>h</sup> treadeth out the corne, must not be muzzled. He that planteth a Vine-yard, is worthy to eate of the grapes: he that keepeth the Vine, may drinke of the wine: <sup>i</sup> and he that keepeth the flock, may drinke of the milke. <sup>k</sup> *Beware (saith God) that thou forsake not the Levite so long as thou shalt live on the earth.* Much lesse then are the Ministers of the Gospell to be forsaken. For their minstery is farre more excellent. <sup>1</sup> *Let him (saith Paul) that is taught in the word, make him that hath taught him, partaker of all his goods.* It is a precept and not a bare permission. *If they have sowne to us in spirituall things, is it a great matter if they reap our carnall things? If they bring vs to the pleasures of heauen, is it much for vs to bring them of the profits of the earth?*

K 2

If

<sup>g</sup> Luk. 10.7  
Mat. 10.10

<sup>h</sup> Deut. 25  
4.

<sup>i</sup> 1. Cor. 9.

7.

<sup>k</sup> Deut. 12.

19.

<sup>l</sup> Gal. 6.6.

<sup>m</sup> 1. Cor. 9

n Gal. 6.11

o 1. Cor 3. 5.

Iu, 1. ad  
Fin. 1

If they leade vs the way into Canaan, and conduct vs into the land of promise, the land of the liuing, a paradise of perpetuall pleasures, & pleasing perpetuity, what a matter is it, if we maintaine them, whi' es we walk and wander with them in the wildernesse? If they prouide for our soules, why should not we prouide for their bodies? If we must <sup>n</sup> do good to all men, how much more to our Ministers, by whō we are brought <sup>o</sup> to beleeue, by whom we haue bene conuerted from our sins to serue that God that made vs, that Lord that saued vs, & that spirit which doth reviue and fine vs ?

\* Chrysostome would that Ministers should haue necessary maintenance, that they might worke spirituall things, and haue no (distractiue) regard of secular affaires. And he saith also: A necessary living ought plentifully to be ministered unto the Teachers, lest they should be discomfited, and that they might not deprive themselues and others of great things by being busied about the smalleſt. They haue great labours (saith Latimer) and

and therefore they ought to haue good  
livings. Paul <sup>P</sup> would haue them hos-  
pital and harborous: and therefore  
it is fit that they shoulde haue good  
maintenance, whereby they may  
shew hospitality, and procure the  
loue of the poore by almes deedes,  
and courteous entertainement. Here  
then two sorts of men are to be re-  
proued. First, they that will <sup>a part</sup>  
from little or nothing towards the  
maintenance of the ministry. Foure  
hundred false Prophets were prouided  
for at *Iezabels* table. And the age  
before vs could maintaine many  
*Monkes* and *Friers*, and other super-  
sticious persons, which preached and  
prophesied heretical and hellish do-  
ctrine, proceeding wholly from the  
forge of mans braine, and coined vp  
on the anuill of their own inuention.  
yet the most in these dayes can with  
patience endure the learned & faithful  
Ministers of Christ Iesus to want suf-  
ficient maintenance. The very *slaves*  
of *Antichrist* fared, and yet fare in  
some countries, farre better then the

p 1. Tim. 5.

2.

q *Tenaces.*

r 1. Kng.

18. 19.

s Job. 24.  
11.

most faithfull seruants of Christ do amōgst vs in many places of this Iland. Yea that may be as truly saied in this presēt case, of many thousands in this Natiō, which Job speaketh of some in his time: that they which make oyle between their walles, and treade their wine-presses, do suffer thirst. Lamentable is the pouerty of many painfull & godly Ministers that tread the wine-presse of Gods word vnto the people cōtinually, & affoord thē the oyly drops of the Gospell, and the wine of diuine instructions, counsels, comforts and exhortations. I say, lamentable is their want and without compassion beheld of many. But their reward is with God, their labours shall retire into their owne bosomes, God will shew the greater mercy to them in the end. Many men are franke and lauish in keeping *t. Haukes, Houndes, Horses*, and in maintaining *Players*, and making belly-cheere, and vaine attire, but as fordide and illiberall, when they shold impart any thing towards the maintenance of their Paſtors

*t. Vt nil aspe-  
rius noddam*

ftors and Preachers. Which argueth their base, thanklesse, and earthly disposition: If the *law* (for the Lord they regard not) did not constraine many men to giue, their deuotion is so cold, & their ingratitude so great, as that they would contribute nothing at al this way, except it were for very shame, or for some by-respect. So hard frozen are their hearts, and so fast wedged into the earth. Whereas common reason sheweth, that they which spend themselues like *lampes* to gine light to others, and labour for the common good of all, should be maintained of the common stock by all. Ministers are commanded to "giue attendance to reading, teaching, and exhorting, and to addicte themselues vnto them; therefore it is conuenient, yea and necessarie that all (which are able) doe giue towards their competent and all sufficient maintenance, that so they may employ themselues in their calling without distraction, and husband their talents to the greatest aduantage

u 1. Tim 5. 10.

13. 15.

ot their Master.

Secondly, those are to be condemned, which do w<sup>ro</sup>b the Church of her right, and do sacrilegiously (whether it be by fraud or by force) detaine from, or deprive their Ministers of that, which in all equity is due vnto them, euен by the Law. There are too many ready now to say with those in the Psalme; \* *Come, and let v<sup>e</sup> take the houses of God in possession.* Men were not of old so ready to give to the Church, but they are as ready now to ake away.

The *Israelites* were so liberall in contributing towards the *Sanctuary*, as that *Moses* caused a Proclamatiō to be made to stay the people from offerring.

But now men are so forward to defraud their Ministers, and to strip them of their due, and so backward to contribute vnto the mainte- nance of the worship of God, as that there had need be more then a procla- mation to stay the forwardnesse of the one, & to remoue the backward- nesse

in Rapapes.

c Psa.85.

12.

y Ex.36.9

nesse of the other. And many never recken of it, if they can slyly beguile them of their tithes, and not be perceived; forgetting that God <sup>z</sup> beholds them, and seeth whatsoever is done in corners, and will bring them to an account, and render vnto them according to their deeds.

But destruction shall be vnto the workers of iniquity, how cunningly soever they carry the matter before me. The good <sup>a</sup> *Galatians* could haue found in their hearts to haue plucked their very eyes out of their heads, & to haue giuen them to *Paul*, if they would haue done him any good. But alas, alas, the deuotion and loue of this age is so extreeme cold, as that we will hardly part with that, which we are tyed to part with; yea a many of vs are ready to pull from them, what we can pull by hooke or by crooke. It is written of *Hamun* that he tooke <sup>b</sup> *Druids* Messengers, and shaued off halfe their beardes, and cut off their garments in the middle.

So their are a number of sacrilegi-  
ous

<sup>z</sup> Hebr. 4.  
10. 15 11  
<sup>z</sup> Cor. 5.  
10.  
Pro. 21.15

<sup>a</sup> Cal. 4.15.

<sup>b</sup> z. Sam.  
10. 4.

ous wretches in this rotten age of the world, which pill the Church, and curtail the maintenance of their Ministers, and are euen heart-glad, when they can proue a custome, how corrupt and senselesse souer it be, to hold back their tithes. Which argues a spirituall *dropsey*, or else a basenesse of minde, and intollerable vnthankfulnesse for the Gospell. The Lord by *Malachy* told the *Israelites*, that they *spoiled him*, because they payed not their tithes truly: yea he told them further, that they were *cursed with a curse* for so doing. Are not the faithful Ministers of the Gospell as worthy to be maintained, as the Priests were vnder the Law? Are they not as worthy of plentifull prouision, as they were? Yea no doubt in many respects. How then do they spoile and rob the Lord, that do not pay theis tithes and offerings truly vnto his Ministers, but deceiptfully and vntruly? Let them looke vnto it, and that before it be too late. Let them either forsake their sacrilege, or expect his curse.

For

c Mal. 3:8.  
9.

For without doubt the Lord doth abhorre such wickednesse: and he will not alwaies winke at it. The Lord is not so slow, but he is as sure. *Lento  
gradu ad vindictam ira divina procedit,  
sed tarditatem supplicij gravitate indi-  
cii compensat.* Though it belong be-  
fore he strike, yet he striketh home,  
when he doth strike, and recompen-  
seth his slacknesse with his sharpnesse  
It will not serue their turnes, when  
they haue committed sacrilege, to  
wipe their mouthes with the adulte-  
rous woman, and to say; <sup>d</sup> *Wee haue  
not committed iniquity:* or to thinke  
with those in the <sup>e</sup> Psalme; *God hideth  
away his face and will never see.* For the  
Lord regardeth all that is done. <sup>f</sup> *His  
eyes are upon all the waies of men:* <sup>g</sup> *His  
throne (saith David) is in the heauen:*  
his eies will consider: his eie-liddes will  
try the children of men. The wicked, and  
him that loueth iniquity doth his soule  
abhorre. Wherefore (brethren) be  
now admonished with all lowlinesse  
and truth of heart to reuerence your  
Ministers, to obey their Ministry, to  
imitate

d. Pro. 30.  
20.

e Psal. 10.11

f Pro. 5.21.

g Psal. 11.4.  
5

imitate their vertues, to countenance them, and pray for them. And robbe them not of that, which in conscience is their right : but rather straine your selues that they may not lacke, but haue sufficient maintenanceto maine, taine their estates, to the credit of their calling, which is most honora-ble and holy. And so doing you shall animate and incite them to walke di- ligently in their office : you shall re- move many troubles & impediments from them : you shall adorne your high calling : you shall declare your loue to the Gospell, & your subiecti- on to the Word : you shall stop the mouthes of the wicked, and shew your selues vnlike to them, and like to the godly devout of former ages : you shall demonstrate your honour & honorable conceipts of Gods ho- norable & holy Embassadours: final- ly, you shall draw others on to do their duty by your *Christian* ensam- ple; and so glorifying God, you shall be glorified of God with that glory, which of his grace in Christ he hath from

from all eternity prepared for his  
Saints.

This shal suffice for the office and ho-  
nour of Ministers. It remaineth now  
to speake of the office and ho-  
nour of the *People*, contai-  
ned in the words  
ensuing.

*Trin. uni Deo gloria.*





1. C O R . 3 . 9 .  
Ye are Gods Husbandry: ye are  
Gods Building.

## C H A P . I .

*The words are explained: and their sense  
declared.*



H E Apostle hauing shewed the Corin-thians what he was, with the rest of his fellow-ministers, he doth in these words shew them also what they themselues are. Now before we weigh anchor, and launch forward with our vessels into the deepe, it wil be first conuenient for vs to break the ice & by the explicatiō of the words

to

to prepare a way for the collection & application of the doctrines.

Ye) Euen ye *Corinthians*, yet that are not *Iewes*, but *Gentiles*; yea ye that are *ouer-carnall*, and something factious; of what sex or sort soeuer.

Are) Ye are now Gods *Husbandry*, and *Building*, notwithstanding those infirmities which I reprehend and dislike in you.

Gods) The word (*God*) vsed proper-  
ly, is sometimes taken *personally*; as in  
*John* 3.16. for *God the Father*: in  
the *Acts* 20. 28. for *God the Sonne*:  
and in the *Acts*. 5.3.4. for *God the* a r. Ioh. 5.  
*holy Ghost*. Which three, are <sup>a</sup> not  
three severall Gods, but three distinct  
persons subsisting in the Godhead.  
For <sup>b</sup> there is but one God in number.  
And sometimes also this word is ta-  
ken *essentially*: as in *John*. 4.24. And  
so it may be very fitly taken (as I  
thinke) in this text. And so by *God*,  
we may vnderstand all the three per-  
sons, to whom the Godhead doth in  
<sup>c</sup>common without inequality, diuisi-  
on, and transmutation, appertaine.

For

<sup>b</sup> *Deut.* 6.4  
<sup>c</sup> *1. Cor.* 8.4

<sup>c</sup> *Te res suis  
modis, qui  
sunt in re.*

For the Scriptures plainly teach, that we are an house belonging to them all. We are the *Fathers* house, *Ephes.* 2. 22. And the *Sonnes* house, *Eph.* 3. 17. *Heb.* 3. 6. And the holy *Ghosts*. 1. *Cor.* 3. 16. and 6. 19. All things what-soeuer (that are not meere ly wicked) belong vnto them equallly, by vertue of their absolute Lordship and dominion ouer all.

*Husbandry*) The originall word (*καπνία*) translated *husbandry*, doth properly signify a field, or peece of ground tilled, husbanded, and wrought vpon: or a field, on which the *husband-man* bestowes his worke and *labour*. *Building*) the *Greeke* word (*αρχιτεκτονία*) translated *Building* hath three distinct significations in the new Testament. First, it signifieth the action of building in a metaphoricall signification, as in the 2. *Cor* 10. 3. And in *Ephes.* 4. 12. Secondly, it signifieth the things which do build, or edify spiritually, as in the 1. *Cor.* 14. 3. Thirdly, it signifieth a thing builded, or an house: as in *Mat.* 24.

1. And in the 2. Cor. 5. 1. And so the word is vsed in this text.

Now the Church of God (for this speech of *Paul* is not exclusive, but includeth all faithfull *Christians* in all other Churches besides, as appeareth by comparing this place with *Ephes.* 2. 21. and 1. *Tim.* 3. 15. and 1. *Pet.* 2. 5) I say the Church of God may be compared to a field and *House*, for the proportion & congruity that is betwixt them; which is manifold.

First, fields haue their boundes, and houses haue their compasse or limits, which they cannot passe: and so hath Gods Church.

Secondly, euery field is layed and limited by some man: & every house hath her compasse set her by some man or other: so it is with Gods Church. The Lord hath appointed her bounds, & hath giuen her a compasse, which she shall not transcend and passe.

Thirdly, euery field is taken in out of the open champion or common

L

by

d Hebr. 3.4

c Psal. 147.

2.3.

by some man. For no field can make it selfe; especially no plowed-field. There must needs be a man to make it, and to appoint it to such an vse. And as <sup>d</sup> every house is built by some body; so is the Church. God hath taken her in out of the vast wilderness of this wicked world, he hath impar-ked her with the pales of his mercy, he doth fence her in with the quickset hedge of his gracious protection, he doth separate her frō al other grounds and make her the field and garden of his owne delight. And the same God also doth build and reare her vp to be an house or temple. *The Lord (saith the Psalmist) doth build vp Ierusalem, and gather together the dispersed of Israel. He healeth those that are broken in heart, and bindeth vp their sores.* As by him we receiue the life of nature : so likewise by him we do receiue the life of grace. He breatheth into vs the breath of life corporal and spirituall. He is the fountaine of all liuing waters, & the root, from which the iuce of true Christian life doth issue.

issue, and proceed vnto vs. And as we are made *men* by him: so are we also made *new men*; and therefore *Paul* calis vs his <sup>f</sup> *workmanship*. For he doth hew vs out of the rocke *Christ Jesus*.  
He cuts vs and squares vs out. He reares vs vp, and ioynes vs together by the bond of his *Spirit*, and by the links of true loue, as it were with pins and with lime, & soulde. And whosoeuer builds, if he prosper not their building with the presence & proppe of his grace, their building is in vaine. Nothing can stand: all will fall, and tumble downe againe like the stone of *Sisyphus*, or like a wall that is dawbed with vntempered mortar. Therefore we pray with *Peter*, that he would make you perfect, *confirme*, *strengthen*, *stable*, and (*θεμιώσαι*) *found* you.

Fourthly, as fields are vsually laid and inclosed and wrought in by diuerse labourers: & as houses are comonally reared, repaired and wrought in by sundry workmen: one perhaps being the ringleader, the cōmaunder

L 2,

Ephe. 2.10

g 1. Pet. 5  
10.

4

of

of the rest. Euen so the Church is husbāded, builded & kept by many.

Many labour within her and about her. God is the principal *Agent*. He cals the rest : he directs and rules them. He puts his word into their mouths, and prospers it, as it pleaseth him. It is his *Armoe*, whereby he doth translate men out of the kingdome of sathan into the kingdome of his Son, out of darknesse into light, out of *Ægypt* into *Canaan*, out of hell into heauen. It is his *Hammer* whereby he doth beate down our pride: it is as a *Wedge*, whereby he doth cleave vs: his *Axe*, which hewes vs: & his *Rule*, which measures vs. It is also his *Plough*, which breakes vs vp: it is his *Cylinder*, which smoothes vs, and the *seed* which he sowes in vs. And all the good successe proceeds from him. Not vnto vs, not vnto vs, but vnto God belongs this honour. It is he that <sup>h</sup> *worketh both the will and the deed*: it is he that <sup>i</sup> *gives the increase*: it is he that begins and makes an end.

The Ministers of the Word & Sacra-

h Phil. 2.13  
i 1. Cor. 3.

6.

Phil. 1. 6.

craments, are his Instruments or seruants, <sup>k</sup> ordained for the reparation of the Sancts, and for the edification of Christ's body ; that is to say, to worke in Gods house and vineyard, to labour in his Church, that his people may be conuerted, comforted, confirmed & instructed, till they attaine to the perfection of grace, & fulnesse of glory with their Head & Husband Christ *Iesus* in the heauens. In which respect the Apostle tel's the *Corinthians*, that they are <sup>l</sup> his work in the Lord.

<sup>k</sup> Eph 4.  
<sup>l</sup> 11, 12.

Fiftly, euery house is founded vp on some foundation: so is the Church of God. And her foundation is twofold : principall, & ministeriall. The principall <sup>m</sup> foundation is Christ: and therefore he is called (*Lapis fundamenti*) the <sup>n</sup> foundation stone, and (*πηλος αρχιστρατηγος*) the <sup>o</sup> Bottom-corner stone. He is that <sup>p</sup> Rocke, whereupon the Church is built. He is the author of our goodnesse, and the procurer of all our glory. He hath merited for vs the pardon of sin, the perfection of happiness, and the perpetuity of all

<sup>l</sup> 1. Cor. 9.

<sup>2</sup>

<sup>m</sup> 1. Cor. 3.

<sup>11</sup>

<sup>n</sup> Isa. 28.16

<sup>o</sup> 1. Pet. 2.6

<sup>p</sup> Mat. 16

<sup>13</sup>

q Ioh. 1. 3.  
r Eph. 2. 10.

s Eph. 2. 20

t Rev. 21.  
14.

our welfare. And as God did create vs <sup>q</sup> by him in regard of nature, so he doth create vs againe <sup>r</sup> in him in regard of grace, and will one day finish vs fully for him in regard of glory. Here is a good foundation; a foundation that is firme and not false, sound and not sandy. Whatsoever is built vpon this foundation firmly, shall never be cast downe wholy. The top shall fare the better for the bottome.

The Ministeriall foundation is the preaching of the doctrine of saluatiō, contained in the writings of the Prophets & Apostles. Therfore Paul saith that we are built <sup>s</sup> vpon the foundation of the Apostles and Prophets. And Saint Ambrose saith accordingly, that the Old and New Testament is the foundation of the Church. And hence it is that the city of God is said to haue <sup>t</sup> twelve foundations, in which were written the twelve names of the Apostles of the Lambe. And thus Peter, James and John, and all faithfull Pastors may be called Pillars of the Church

Church, to wit, so farre forth as by their Ministry they do susteine and maintaine the Church of God, & the true profession of the true faith: Christ Iesus onely being the <sup>u</sup> *chiefe corner stone*, who onely doth properly and energetically support and hold vp all the building.

u Eph.2,22

Sixtly, every field and house is seated in some place: so is the Church of God. And if we regard her military condition, she is seated vpon the earth, euен in the middest of her enemies, which swarme like *Bees* about her. And as we see chaffe and wheat mingled together in one heape, and both fish and frogges inclosed in one net: so shall her members be mingled together with the wicked so long as she makes her aboade on the earth, so long as she liues in the *Wildernes*, and vntill she receiue her inheritance in celestiall *Canaan*.

6.

Seuenthly, fields serue for tillage and husbandry, and for his vse that occupies and orders them. Every field hath an owner, and every house

7.

L 4

hath

w 1. Cor. 3  
16.

x 2. Cor. 6  
16.

hath an inhabitant, and one to whom she doth belong, and for whose vse she serues. So the Church hath her vse, owner, and inhabitant. *w Know ye not (saith Paul) that ye are the Temple of God, and that the Spirit of God dwelleth in you? Yea x you are the Temple of the living God; as God sayd; I will dwell in them, and walke in them.* The Lord is her owner and inhabitant: he hath ordained her for his owne glory: and for his vse shee serues.

3.

Eightly, as euery field hath a gate or way to come into it: and as euery house hath a doore for men to enter in at: so hath the Church. Christ is the *gate* and the *doore*, by whom wee enter into the Church: and if we do not enter in by him, we shall never enter so into it, as to be truly of it. The Gospell of Christ is an ordinary outward meanes or way, by which we are brought into the Church and made her members: and *Baptisme* is a signe of our entrance and admission into it.

Ninthly,

Ninthly, as a field hath diuers parcels and corners in it: and as a faire and goodly building hath many roomes, parts, & chambers in it. So the Church of God hath many parts or parcels, as subiects of one kingdome, as members of one body, as parts of one field, as beds of one garden, and chambers of one house.

9.

Tenthly, as there is no field, which hath not in it some difference of the mowle or earth, or some diuersity of the plants and hearbs which it beareth. And as houses vsually receiue into them diuers persons, which keepe in them, & belong vnto them. And as (for the most part) euery house consisteth of sundry soits of matter, as wood, stone, lime, clay, &c. Euen so the Church of God (as a spacious and fruitfull field) is full of variety of plants, (as it were) and hearbs. Many and diuers are her fruits. And some part of her, some persons that belong vnto her, are more fruitfull and excellent then other, according to the difference of their mowle, or of the

10.

the cost & labour which is spent vp on them. There is not the same influence of heauenly graces descending from aboue, vpon them all alike. The Sunne of righteousnes doth not send downe the beams of his effectuall operation equally vpon them. And the great Husbandman bestoweth not his paines alike vpon them all. In like manner the Church of God as a sumptuous and stately building, receiueth and entertaineth many into her. God is the principall and commander of all the rest. And all the faithfull (which being simply by themselves considered are exceeding many) are his *household y seruants*, which abide and liue in her, and are all maintained & prouised for by the Lord that great *householder*. And as houses are ordinarily made of diuers things : or if there be an house built all of stones, yet one stone differeth from another, either in quantity or in quality, colour or scituacion. So in Gods house which is made of *z living stones*, one stone, one

v Ephe.2.  
19.

z 1 Pet.2.5

one part, differeth from another. There is a fundamentall and chiese corner stone, which is Iesus Christ, that <sup>a</sup> *Living stone*; even *Life it selfe*, and the *Wel-spring* of all our life: and there are also vpper stones, which are of lesse importance. And of these some are better coloured then others: some are larger, and some are lesser: some exceed others in grace, and shal excell them also in glory. Againe, some are cut out of the *Rocke* before others, and put into the building first: and many which the builder medleth with last, may be made more comly & glorious, then some others which were hewed out, and set in the building before them. For all their preferment, all their comlinesse is at the free disposement of their Architect.

Furthermore, as diuers things must be prepared before a field can be taken in and seuered from other groundes: before it will bee fit for seede and plants, some labour must be spent about it: so before the Lord doth

<sup>a</sup> 1 Pet. 2.4

11.

doth call & take vs to be a field unto himselfe, out of the barren heath, and wide wildernesse of this sinfull world; & before he lowes the seeds of his graces, & sets the pleasant plants of true christiā vertues in our hearts, he prepares and fits vs ordinarily by the ministery of his word, ioyning therewith sometimes also crosses and afflictions, and some other things, which he hath prouidently prepared and wisely directeth for our good. And euен as wood, stone, brick, lime, and such like things, as concurre to the making of an house, must be fitted and layed together, before the house can be made: so the Lord doth prepare and vnite the faithfull together, that they may be one individual and entire building. And vntill they be all collected & compacted fast together, Gods house shall not be fully finished. And as stones in an house cannot without mortar be layed fast and firme: neither can the posts, the beames, and spires be well and surely ioyned without pinnes, nailes, or  
barres

barres of yron: euен so the liuing stones of Gods house, the true members of his Church, cannot be closely coupled, and strongly knit together without true Christian charity, and his most holy Spirit. Againe, as all things concurring to the building of an house, being well compos'd, do make much for the beauty of that house: so all the faithfull being cunningly compact and laid together of God (as it were by line & leuell) do make for the statelinesse and glory of his house, which consisteth onely of *Belieuers*. And as all the parts of a field, the variety of hearbes, the diversity of fruits, and the comly orders and rankes of plants, do greatly commend and set forth the field in which they are: euен so the Church which is Gods field, is greatly beautified and adorned through the multitude & great diversity of her members, which are (as it were) sundry sorts of sets or hearbs; as also by reason of that comly order, which he (the Husbandman) hath set among them.

More-

13.

Moreouer, fields are not in their perfect glory so soone as they be taken in : and the plantes and seedes that are set and sowne in them, come not presently, but by degrees to their full perfection, and growth. So the Church is perfited by degrees : her plantes grow vp by little and little : and the seedes of Gods graces, which are sowne in our hearts spring vp, grow, and multiply by degrees, and not all at once. The flints, the stones, and stinking weedes, are not all remoued and gathered out of vs at the first. The hardnesse of our hearts, the flintinesse of our affections, and the weeds of wickednesse are not at one instant, but by degrees remoued and taken away. And as no field is inclosed and taken out of the heath or common in one moment of time, but one part after another. So God doth not take in the whole Church, and by effectuall vocation seuer her, and call her out of the world, and inuiron her with his fauour reuealed to her at one point of time ; but he doth it

it by degrees at severall times, in that order and maner, which in his wisedome he seeth most beseeming, and which before all time hee did with himselfe decree. In like maner also, as no house is built vp all at once, but by degrees: so is the Church in generall, and we that are her particular members, erected and perfited by peccemeale, and in processe of time.

And we do not attaine to our ful per-  
fection whiles we liue heere. <sup>b</sup> For  
*there is no man iust in the earth, that doth  
good, and sinneth not.* The clearest riuer  
hath some mudde in the bottome, and  
the healthiest body hath some cor-  
ruption in it. So the purest soule is  
not without some sin. Regeneration  
doth not in this life wholly extirp o-  
riginall corruption, but onely wea-  
ken, abate, and wast it by degrees.  
For while we liue, sinne shall not dy:  
but death that received life from sin,  
must be the death of sinne. Our sins  
and we shall dye together. And when  
the thred of this momentany life is  
cut asunder by death, and a dissoluti-  
on

<sup>b</sup> Eccles. 7.  
22.

on or diuorcement made betwixt those two parts of man, which God did at the first vnite and wedde, to make a perfect man; the one must for a time retурne vnto the earth, and the other shall be taken vp into heauen, thereto receiue both perfect grace & perfect glory: & when God shal after a time repeale & end the separation, & reunite them, then they shal iointly receiue both holines & happines in al perfection without future alteratiōn, in the paradise of God, *c* *In whose presence there is fulnesse of ioy, and at whose right hand are pleasures for evermore.*

*c Psa.16.11*

It is true indeed that we are perfect in this life in two respects. First, in regard of the perfection of parts, because (like infants) we haue all the parts of a christian: God hath giuen vs all his graces: though we haue the not in their full perfection. And secondly wee are reputed perfect in Christ our head, being clothed with his perfect righteousness. And for this cause the *d* *Church* is sayed to be faire,

*d Cant. 4.1*  
*Cant. 6.3.8*  
*9.*

faire, beautifull, comly, undefiled, and pure; to wit, because she is inuested in the spotlesse and pure robes of Christ's absolute & most meritorious holiness and obedience, which is imputed to her, and accepted as her owne. But if we speake of the perfection of sanctification or of inherent holiness, we must needes confess that we are not perfect, but that we arise like a house by degrees, and do grow till we be compleat. Which shall not be till death, which endeth the battell betwixt the flesh and the spirit, vtterly consuming all the corruptions of our corrupted nature.

e Ephes. 2.  
21.

Againe, as fields are subiect to be annoyed and wasted: and as there is no field without some hurtfull or improfitable thing in it, as stones, weeds and such like: so Gods field is subiect to be wasted and infested. There-  
fore the f Psalmist saith, that the wicked smite downe Gods people, and trouble his heritage. And Saul g before his conuersion is sayed to waste the

14.

f Ps. 94.5

g Act 8, 3.

M Church

h Cant. 1.4

Church of God. And there is in our hearts (that are her children) many sinnes, which are not as yet exiled, being noysome vnto vs, as weedes and stones are to a corne field. And againe, as there is no house, that is not obnoxious to some danger, either by violence of fire, or by the inundation of waters, or through inflammation by lightning, or else by reason of impetuous windes & stormy tempests, besides the subiection, wherein it is of it selfe to fall to ruine, being composed of things that are corruptible. Euen so Gods Church on earth, is subiect in herselfe ( being <sup>h</sup> black with sinne, and vnmundified herein part) to ruines and rotten errours, both mentall and morall. Besides, shee is subiect to many perils from without. Sathan with his instruments play their parts against her continually. Sometimes hee fallies vpon her by force like a Lion, raising vp cruell tyrants to persecute & vex her. Sometimes he sets vpon her by fraud like a *Leopard*, approaching to her

her either with his *Syrenian* songs, or with his *Crocodilian* teares, or with a treacherous kisse, as *Iudas* did vnto his Maister; assaulting her with the subtil and sophisticall inuentions & engines of Heretikes, and attempting to violate her chastyty by the pleasing allurements, and witching enchantments of the world; who with her whorish eye, and two naked painted breasts of pleasures and profits, doth seeke to inueigle our hearts and make vs yeeld vnto her.

Thus Sathan meetes her vpon the stage of this world, and enters combat with her, vsing all meanes to pruaile against her; sometimes pursuing her with the flouds of persecution, sometimes kindling in her the coales of contention, sometimes seeking to ouercome her with secret machinations, and with faire speeches, & fraudulent persuasions, and somtimes also striuing to daunt her with the dreadfull menacis of the great men of the world, and neuer ceaseth practising against her; but all in vaine.

M 2

For

1 Mat. 16, 18

For *i the gates of hell* (saith Christ) euen satan and all his strength and stratagems shall not preuaile against her to vanquish and subdue her.

15.

Finally, some things may be in a field which are not of the field, as toades, frogges and such like: a wolfe may bee in the same field and fold wherein a company of sheepe are: the enemy with his tares may be in a field as well as the right owner of it, and his good seed, and good sets. Euen so if we regard the visible and externall face of the Church, prophanē persōs & very reprobats may be in her, albeit they be not of her. They are but as frogges, toades, nettles, bryars, and crowes in a corne-field: or as Wolues and Foxes and madde dogges in a fold or flocke of sheepe: or else as stones and weeds, which trouble and hinder the good corne.

16

And againe, as in a field we see sets, hearbs and seeds oftentimes brought into a field, & set & sown in it, which do not naturally come vp of them-selues

selues in it: euen so God doth sett the plants of his Spirit, and sow the seeds of his sanctifying graces in our hearts which otherwise woul'd neuer spring vp within vs of themselues, and by the vertue of our nature.

And as euery field stands in neede of dressing and keeping, and requires wholesome aire, sweete shewers, and the comfortable heare of the Sunne. Euen so the Church stands in need of husbanding: she hath neede of the heauenly dewe of Gods graces, and of the sweet light and heate of the Sunne of righteouesesse, and that the Northerne and Southerne windes of Gods Spirit should *blow* vpon her, that her spices and her fruits might flow out and come forth abundantly. In like manner also, as euery house stands in need of some shilter and reparacion, so doth Gods house. For we lye open to wind and water, and haue the ruines of our depraued nature still remaining in vs. And as the Houholder brings many thing into his house which he finds not in it: e-

17

*Cant. 4.16*

M 3      uen

1 Joh. 2, 19

uen so the Lord inspireth many good things into our hearts, which he finds not in vs, and which we want by nature. And as some things may be in the house which are not of the house, as rats, mice, weasils, yea and treacherous and theevish persons. Euen so (if wee consider the outward appearance and name of the Church, which is Gods house) some may be in it, which belong not to it, and are not truly of it. Therefore <sup>1</sup> John saith; *they went out of vs, but they were not of vs.* Antichrist that man of sinne, and sonne of perdition, sits in the Temple of God, but not as a *member* of it, but as a cruell and proud *Tyrant*, tyrannizing in it; as a *Theefe* in a true mans house, as a *Pyrate* in a Merchants ship, or as a *Wolfe* and *Fox* in a sheepfold. And in a word, as some things may be brought into a field, and planted in it, which as yet are not: & as some may be brought into an house and made seruants in it, which for the present are not: even so some may be brought into Gods Church, which

is

is his pleasant field and the palace of his pleasure, and may bee made her true members and faithful household-servants, which as yet wander abroad and are not effectually called home. And thus wee see the resemblance, that is betwixt a field or house, and the Church of God. Now she is called Gods Husbandry and Gods building, because hee hath taken her to himselfe and inclosed her, hee doth husband and order her: he doth build and repaire her: he doth possesse & keepe her: and because he doth inhabite and worke within her. And albeit she may be fitly compared to a field and house in the forenamed respects, yet in other regards she is vnlke vnto them. For God is her only Lord & owner, & for his honour only he hath ordained her. And whereas houses and fields are bought with money, she was purchased neither by gold nor siluer, but by the <sup>m</sup> bloud of God, euен by the precious heart-bloud of that immaculate Lambe Christ Iesus, who is true <sup>n</sup> God & true

<sup>m</sup> Act. 20.

<sup>28.</sup>

<sup>1</sup> Pet. 1.18.

<sup>19.</sup>

<sup>n</sup> Rom. 9.

<sup>5.</sup>

o 1 Tim. 2.5

p 2, Pet. 3.  
10.

q 1 Pet. 2.5.

c Psal. 45.13

o *Man in one perfect person.* Thirdly, all houses and fields are subiect to vtter and finall desolation. And the day shall come, wherein the *P* earth, and all the workes therein shall be consumed with fire. But the Church of G O D shall stand for euer. And when all the glory of the world shall vanish quite away, like a flash of fire: and when all her desperate, malicious and irreconciliable enemies shall vtterly be destroyed, then shall she shine as the Sunne, and obtaine her perfect glory, and liue for euer with the Lord in all ease and happiness, free from all sinfull and earthly miseries whatsoever. Fourthly, wheras all other fields and houses are materiall, outward and earthly: this field and this house is mysticall, celestiall and *spirituall*: and may bee so called in all these regards ensuing. First because the Spirit of God doth husband her and dwell in her. Secondly, because her whole frame is spirituall, & her chiefeſt ornamēts are inward and inuible. *The kings daughter*

ter

ter is all glorious within, saith the Psalm. Thirdly, the meanes which God vseth for her building, repairing, trimming, flourishing and continuing, are not earthly but spirituall, and of a nature far differing from worldly helps, and humane inuentions. Fourthly, the seruice and worship, which ought to be performed in her, is spirituall. And lastly all the good workes, which she doth, are spirituall. All the good workes, which we, or any of her faufull members do performe, are merely good so far forth as they do proceed from the Spirit of God, who is goodnesse it selfe, and the author of all our goodnesse. And the euill which is in them commeth from our owne home-bred corruption, which is not in this life cleansed cleane away, vntesse it be because it is forgiuen vs, and not imputed to vs.

And to conclude; the Church is said to be a *field & an house*, not fields and houses. For the Church is but *one body, one perfect house, and one entire*

entire and absolute field. She hath but one Lord, one Architect, one Redemer, one absolute Husbandman and Inhabitant, one common saluation, one religion, one Head, one Husband, one way to heauen; according to that of S<sup>t</sup> Paul, *There is one body, one Spirit, one faith, one Lord, one baptisme, one God and father.* And this hath also been the doctrine of former ages.

Theodoretus saith (quest. 44. in Num.) *As the Vnorne hath one horne, so the people truly religious adoreth one only God.* And for the vnyt of her head, Gregory saith, that *The whole body vniuersal Church is on Body, set under Christ Iesus as her Head. For Christ with his whole Church, both militant & triumphant, is one person.* Nazianzene saith, *There is one Christ, one head of the Church.* Thirdly, concerning the vnyt of the Spirit, Gregory saith that, *As there is one soule, which doth quicken the diverse members of the body, so one Holy Spirit doth quicken and illustrate the whole Church.* Fourthly for the vnyt of faith and outward confession,

Ephes. 4. 4.

In Ps. penit.

Orat. in d.  
Eu,  
Vbi supra.

Eucherius

Eucherius saith that, As a bundle is bound with bands, so all the company of the Saints are bound together with one and the same faith, hope and charity, compassed with one muniment of divine protection.

In. 1. Reg.

And as Leo teacheth, there is one orison, and one confession of the whole Church. Finally touching the vnitie of Baptisme; There is one faith (saith Hierome) & one Baptisme. And so with all for the vnitie of her God, Iustinus saith, There is one true God of all, which is acknowledged in the Father, Sonne, and holy Spirit. Our faith (saith Cyril) receiueth no number of Gods, but there is one God the Father, and to the same vnitie pertaineth the Sonne and the Holy Ghost.

Serm. 3. de  
teiun. 7.  
mens.

Hauing now opened the words, and giuen the sense, let vs see what lessons we may learne out of them.

In cap. 4.  
ad Ephe.

Chap.

## C H A P . 2 .

*The Church of God is Gods house and husbandry.*

*Doct: I.*

*a 1 Cor. 3.*

*16.*

*b 1 Tim. 3.*

*14.15.*

*c 1 Cor. 6*

*19.*



HESE wordes do naturally without wresting affoord vs two notable doctrins. The former is that the true church of God (which is the cōpany of Belieuers) is Gods House and Husbandry. This is plaine by the text, as also by other like places of Scripture. *a* Know ye not (saith Paul) that ye are the Temple of God, and that the Spirit of God dwelleth in you? And speaking to Timothy he saith; *b* These things I write, that thou maist know how to behaue thy selfe in Gods House, which is the Church of the living God. And plaine reason sheweth as much. For it is not her owne: she is not the *Lady* of her selfe. *c* Ye are not your owne (saith Paul) for ye are bought for a price. Neither is the Church a tenement or possession belonging to any *Angell*, or to any *Man*, excepting

excepting onely the man Christ who is the <sup>a</sup> Angell of the covenant and her only Lord & Head. She is not the field of the sluggard, which <sup>b</sup> Salomon speaks of. She is not the house of wickednesse and sinne. For <sup>c</sup> Christ gaue himselfe for her, that hee might make her holy, and purge her from her sinnes with his bloud. Therefore he saith vnto her; <sup>d</sup> Thou art all faire, my loue, and there is no spot in thee. Neither is shee the house and field of the Diuell. For Christ hath purchased her <sup>e</sup> vnto himselfe. Therefore she saith; *My i<sup>f</sup> welbeloued* (meaning Christ) is mine, and I am his. I am my welbeloued, and his desire is towards me. And Christ speaking vnto her, calls her <sup>g</sup> his loue, his sister, & his spouse; therefore surely the Diuell hath no interest in her, and no title to her. The conclusion then remaineth firme, that as the Temple of Ierusalem was dedicated to be an house vnto the Lord alone, euен so the Church is built and consecrated vnto him only, that she may be his House to dwelin, & as a field to husband & dispose of,

<sup>d</sup> Mal. 3.1.  
<sup>e</sup> Ephes. 5.23

<sup>f</sup> Iude. 4.

<sup>g</sup> Pro. 24.

30.

<sup>h</sup> Ephes. 5.

26.

<sup>i</sup> Reu. 1. 5.

<sup>j</sup> Cant. 4.7

<sup>h</sup> Ephes. 5.

27.

<sup>i</sup> Cant. 2.

16, and 7,

10,

<sup>k</sup> Cant. 4.1

93

as

as he in his wisedome seeth most convenient. Thus much for the doctrine, let vs now se how we may apply it for our benefite and edification.

## C H A P . 3.

*Sundry uses are made of the consideration of these two titles together.*



Vic. I.

He vses, which we ought to make of the former doctrine are of two sorts Some arise from the consideration of these 2 titles (giue to the Church) together: & some frō them being cōsidered apart by themselves. Of the former company are these that follow.

First, we haue here one of the *royalties* and *royall priuiledges* of the *faithfull*. For they, and they onely (to speake properly) are Gods house & husbandry. For the Father hath elected them only: the Son hath redeemed them onely: the holy Ghost doth

rege.

regenerate them onely. God (the Father, Sonne, and holy Ghost) doth dwell in them onely, in regard of the presence of his speciall grace, and efficacious operation vnto eternall life. For as concerning the *Reprobates*, they are the very links of sin, the dennes of the Diuell, and the quagmyres of iniquity, <sup>a</sup> predestinated to eternall destruction. Some of them (I confesse) may thinke themselues to be of Gods house, and to belong vnto his field : but their imagination is like the fond and false conceipt of some Melancholique persons, that haue thought their bodies to haue beene made of glasse, and that euery faire house was theirs, which they passed by. Yea they may perswade themselues so thereof, as that they may conceiue a kind of ioy therefore in their hearts, and yet for all that they are deceiued. Some that haue suddenly fallen into a swoone haue imagined that they saw goodly sights : and many frantick persons will sing and hallo, as if they were in a very good condition

a. Pro:16:4

dition, whereas indeed their case is pittifull. Euen so some of the Reprobate may fall into such a fit of spiritual swoone and phantastick phrensie of the mind, as that they may both think better of their estates then they are indeed, and reioyce also within themselves, as if they were right good men and happy; being neuerthelesse in truth the very *Refuse* of mankind, the *Obiects* of Gods wrath, and (as it were) the *Center* of his iudgements. Yea further they may so carry themselves outwardly, as that they may seeme vnto men (that doe not see the heart) the true members of the Church, and as plants in Gods field. But blazing starres are not true starres, but fading meteores: a foot of wood is not a foot indeed: and painted fire is not fire. Euen so what shew soever they make, yet are they not indeede her members, they are not G O D S plants indeed. They may be *in* Gods house, but they are not *of* Gods house: they may be *in* his field, but they are not *of* his field. Goates and sheepe may

may be together in one fold, though they be not of one flocke. Cockle & good corne may bee in one Barne; Theenes and True men may be in one field: strangers and seruants, guests and children in one house. And all is not that which it seemes to be. All is not grasse that looketh greene, nor all bloud that is red. Sathan can transforme himselfe into an Angel of light: all is not gold that glisters: hypocrites may seeme religious, and men of woluish dispositions can for need walke like sheepe, in sheepe-skins. When the great Gold-smith shal come to try them with his Touch-stone, hee will finde them copper, and not good gold. When the windes shall blow hard against them, when the flouds shall come and dash against them, they shall fall flatte downe to the ground, because they are not as *living stones* founded vpon the rock Christ, but weakly built vpon a weake and sandy foundation. And a day will come when the Husbandman will view his field, and will separate the

2 Cor.11.14

N corne

corne of his owne sowing (and carry it home into his barne) from the tares of the enemy, how faire and fresh soever they seeme to be, and will binde them in a bundle, and cast them into the fire.

Now this prerogatiue is not meerly titular and verball, but very commodious, comfortable and excellent. For Christ <sup>b</sup> dwelleth in this field: the Spirit of God dwelleth in this house: <sup>c</sup> and *they that dwell therein shal have their iniquity forgiuen*. And who soever are of this house, of this field, shall continue so for euer. For the <sup>d</sup> couenant of God made with them is *everlasting*. The <sup>e</sup> gifts and the *calling* of God are given without repen-  
tance: and he wil <sup>f</sup> *preserve* and guard them by his power through faith unto saluation. And their *mother* also, <sup>g</sup> which is the Church, shall alwaies be the palace and paradise of his delight. He will carry her vpon his backe like an *Eagle*, he will shadow her with the wings of his grace, and will continue constant in his loue for euer.

<sup>b</sup> Cant. 8.  
13.

<sup>c</sup> Isa. 33. 24

<sup>d</sup> Ier. 32. 4

<sup>e</sup> Rom. 11.  
29.

<sup>f</sup> 1 Pet. 1. 5

<sup>g</sup> Gal. 4. 26

euers. For his <sup>h</sup> loue vnto her is euers lasting, and his mercy endureth for euer.

h Ier. 31. 3  
Psa. 136. 1,

Vse 2.

Secondly, seeing the Church is Gods House and Husbandry, shee must acknowledge no *Lord*, no *Head*, no *King* but God. Her obedience, her homage, her loyalty, her virginity belongs to him, as to her soueraigne Lord and onely absolute *Husband*. She is not her owne; therefore shee must glorie God, to whom of right she doth pertaine.

Vse 3.

Thirdly, Ministers ought to be the more diligent, faithfull and alacrious in the execution of their function. For the labour which they take, and the paines they do bestow, are bestowed vpon Gods *House*, vpon Gods *plowed field*. They labour not in mens fields, not in the house of men, but in the house and field of almighty God (who is able to recompence the faithfull, and to punish the vnsaintfull:) therefore they should be the more carefull, circumspect & laborious in their calling, taking heed what seede

N 2                    they

they sow, what plants they set, and both what, and how they build.

Vse 4.

Cant. 1. 15

i

k Cant. 4.  
10. & 8. 13

l Cani. 7. 11  
m Cant. 4.

12.

n Cant. 8.  
13.

Cant. 4. 15

Fourthly, seeing the Church of God is his field & house, we ought all to labour to be assured that we are of it. For out of it there is no saluation. And when we are in it, we must keep our selues in it, and not straggle out and leaue it. Men take greate delight to dwell in faire houses, and to walke in pleasant fields. The Church of God is a goodly house, and a pleasant and greene field. <sup>i</sup> *My welbeloued, behold, thou art faire and pleasant: also our bed is greene: the beames of our house are cedars.* <sup>k</sup> Christ delighteth and dwelleth in her. Let vs therefore like her, and loue to liue within her. They that leaue her, leaue him. For he is her Husband and Inhabitant: therefore she cals him her <sup>l</sup> *Welbeloued:* and he cals her his Spouse: <sup>m</sup> *My spouse is a garden inclosed.* And she crying out vnto him saith thus: <sup>n</sup> *O thou that dwellest in the gardens. O fountain of the gardens, O well of living waters!* So then he which forsakes her, forsakes him,

He

He which leaues her, leaues his garden : and he which leaues him, leaues her fountaine : euен the welspring of her life, and the scatridge of all true comfort. Let vs therefore keepe our selues within the borders of the Church, lest we walke in the valley of death. We must needes be either in Gods Temple, or in the diuels Synagogue : either in Gods field or in the diuels field. And whensoeuer wee see the face of a true Church in any place, let vs take heed that we do rend not our selues frō her, and leape out. For this were (so much as lay in vs) to runne out of Gods field, and to runne away from Christ, who frequenteth the <sup>o</sup> flockes of his sheep, and delighteth to be in the assemblies of his people. Let vs therefore be wise, and not forsake the fellowship (or P <sup>o</sup> aggregation) that we haue among our selues, as the manner of some is : but let vs exhort one another, & that so much the more, because ye see that the day (of Christis second coming) dras with neare. Inde makes it a property of

o Cant. 1.6.

7.

p Heb 10.

25.

E'riouayao  
yāv.

q Jude, 19.

those that were fleshly & had not the Spirit (what shew soever they made) to be *makers of sects*; men of a schismaticall and contradictory spirit, that like not the beaten way, but loue to walke in a way by themselues, though it be full of mud and mire.

Vsc 5.

r Isa. 49.23

Considering also that the Church is Gods house & husbandry, it were a worke beseeming the honour of Princes and all Potentates, in all their territories and dominions to defend and foster her: that so they may verifie that ancient prophecy recorded by the prophet *Esay*, that *kings should be her nursing fathers, and that queenes should be her nurces*. Yea it beseemes vs all to be kinde vnto her, and to honour her. For she is our mother. She is the house in which we are bred, and borne, and brought vp. She is the field in which we are planted and receiue our growth. Men loue the house wherein they were borne, and trained first vp, and the place in which they drew their first breath, and led the beginning of their life.

life. Let vs therefore loue the Church of God: let vs desire and seeke her welfare. <sup>f</sup>Pray for the peace of Ierusalem: let them prosper that loue thee. Peace be within thy walles, and prosperity within thy palaces. <sup>c</sup> Give the Lord no rest till he repaire Ierusalem the praise of the world. For my brethren & neighbours sakes (saith <sup>u</sup> David) I will wish thee now prosperity. Because of the house of the Lord our God, I will procure thy wealth. <sup>w</sup> Behold (saith the Lord) I will lift vp mine hand to the Gentiles, and set vp my standard to the people; and they shall bring thy sons in their armes, and thy daughters shall be carried vpon their shoulders: kings and queenes shall worship thee, with their faces towards the earth, and liche vp the dust of thy feete. But we are of the Gentiles: let vs therefore in our seueral places labour to make good this prophecy. We are all carefull to keepe our owne fields and houses in good case, and shall we neglect the Church, which is the Lords? Shall we dwell in our seceled houses, and see his house lye wast

N 4      with

<sup>f</sup> Psa. 122, 6  
7.

<sup>c</sup> Isa. 62, 7.

<sup>u</sup> Psa. 122, 8  
9.

<sup>w</sup> Isa. 49, 22  
23.

without griefe of heart? We looke to our owne gardens and orchards; let vs not therfore cast off al care of Gods, but let vs rather labour to the vtmost of our power (keeping vs within the precinct of our calling) that they may flourish & prosper in the world. And so doing we shall testify our loue to God and his Church: we shal shew our selues to be true natural sons and not bastards: seruants and not slaues: faithfull friends, and not fawning flatterers and false-hearted foes.

Vſe 6.

Sixtly, seeing the Church is Gods field and house, we may be sure that God will husband and repaire her. He will till and dresse her: he will pluck out her weeds & make her fertile: he will manure, and water her with the first and latter raine of his gracious benediction. He will cause the *North-wind* to blow vpon her, which shall purify the aire about her, & pinch the luxuorius humors within her, & coole the pride of her hart, & the excessive heat of her spirit. He will also send out the *South-wind* to cōfort her

her with his warme blasts, and to wa-  
ter her with his sweet shewers, that  
she may be fresh and fruitfull. <sup>x</sup> The  
Lord (saith the Psalmist) couereth the  
heauen with clouds, and prepareth raine  
for the earth, and maketh the grasse to  
grow upon the mountaines. Euen so the  
Lord couereth the Church with his  
loue, he causeth the clouds to breake,  
he powreth downe the raine of his  
blessing vpon her; he moystens her  
with the dew of heauen, and maketh  
his graces to sprout vp and flourish  
within her. Yea he maketh her (like  
dry ground) to thirst after the waters  
of life: and teacheth her to cry out and  
say; <sup>y</sup> Arise O North, and come O South,  
and blow vpon my garden, that the splices  
thereof may flow out. And forsoinuch as  
she is his house, we may know for  
certaine, that he will in time remoue  
in-bred ruines and rottennesse, and  
wil repaire and polish her, til he haue  
made her perfect & glorious in all re-  
spects. And albeit he do often suffer  
her faithfull and true members to  
bring forth the weedes of sin, and to  
fall

<sup>x</sup> Pse. 147.8

<sup>y</sup> Cant. 4.  
19.

fall into the ruines of wickednesse ; yet it is not through his negligence & obliuion, or bcause he hath cast them off: but it is to teach them to distast their pride, and to confesse that they can easily fall of themselues, but are vnable to stand, or rise vp without him. The *husbandman* sometimes lets his ground lie as if he had forsaken it, and can be for a time content to see it growne with weeds. But he hath a purpose to breakē it vp with his plough, and to bestow more cost vp on it, that it may be more fruitfull, then before. He will not see it ouer-grown with weeds: he wil not permit theē to suck out the heart, & to make it altogether barre, & good for nothing. So likewise we see many men suffer their houses to decay, & for a while to fall to ruine : but their intent is to build them fairer, and to make them stronger then they were before. And thus God sometimes dealeth with his faithfull seruants, as with *David, Hezekiah, Peter* and others. For he is tied by no law to preserue any man longer

gerthen he list. And so great is his grace vnto vs, as that if he suffer vs to fall, yet he will not let vs fall quite a way, but will in due season restore and life vs vp againe. For *Semel et semper, Once and euer are all one with God; whom he hath embraced once, he will embrace <sup>2</sup> for euer.*

z Ier. 32.40

Vic. 7.

Moreouer, considering that the Church is Gods house & husbandry, we may be sure that he will patronize and protect her against heritiques, tyrants, and all that by fraud or force do labour to subuert and wast her.

<sup>a</sup> *The Lord thy God (saith Zephany) in the middest of thee is mighty: he will save, he will reioyce ouer thee with ioy: he will quiet himselfe in his loue.* <sup>b</sup> *He will feed them that spoile thee, with their owne flesh, and they shall be drunken with their owne bloud.* *For the Lord is <sup>c</sup> great in counsell, and mighty in worke.* His eyes are open vpon all the waies of the sons of men, to giue to euery one according to his waies, and according to the fruit of his workes. And <sup>d</sup> *they that hate Sion, shall be all ashamed, and turned*

1 Zeph. 3.17

b Isa. 49.26

c Ier. 32.19

d Psa. 129.5

c. Ps. 125. 2

f. Ioh. 10. 29.

g. Ps. 121. 4

h. Ps. 113. 4

Ps. 147. 5.

Ps. 115. 3.

i. Iob. 5. 13.

k. Ps. 147.

5.

l. Ps. 149. 4.

turned backward. But as the mountains are about Jerusalem, <sup>e</sup> so the Lord is about his people from henceforth and for ever. Whom shall wee then need to feare? What danger neede we dread? For God <sup>f</sup> that is greater then all, is on our side: he is our shield and tower of defence: & his al-seeing eye doth watch continually for vs. For he <sup>g</sup> that keepeth Israel doth neither slumber nor sleepe. Are our enemies great and mighty? The Lord is high <sup>h</sup> aboue all nations, & his glory is aboue the heauens. Great is our Lord, ; and great is his power and he doth whatsoever he will. Are they politique and subtle? Feare not. God <sup>i</sup> taketh the wise in their craftinesse, and the counsell of the wicked is made foolish. Their mischiefe shall returne vpon their owne heads, and their cruelty shall fall vpon their owne pates. For the Lord is omnipotent and his <sup>k</sup> wis-  
dome is infinite. He hath pleasure in his people, and he will make the meeke <sup>l</sup> glorious by deliuerance. Are they watch-  
ful and laborious to work thy ruine? Be not dismayed. For the Lord, that  
guar-

guardeth thee, will not slumber. The  
Lord is thy keeper: he is thy shadow at  
thy right hand. Do they menace and  
trouble thee? Be not discouraged; for  
the eyes of the Lord are upon thee.  
Great are the troubles of the righteous:  
but the Lord diliucreth him out of al. But  
malice shall slay they wicked: and they  
that hate the righteous, shall perish. Do  
they traduce and disgrace thee? Hear-  
ken unto me (saith the Lord) ye that  
know righteousness, and in whose heart is  
my law. Feare ye not the reproch of men:  
neither be ye afraid of their rebukes. For  
the moth shall eat them up like a gar-  
ment, & the worme shal eat the like wool l  
I, even I am he that comfort you. Who art  
thou, that thou shouldest feare a mortall  
man, and the sonne of man, which shall be  
made as grasse? Yea but sathan that  
roaring and hungry Lion doth assault  
thee, and seeke to deuoure thee. Be  
nothing daunted, for Christ Iesus, the  
Lion of the tribe of Iudah, is stronger  
then he. <sup>p</sup> His eyes are as a flame of fire,  
able to discerne his stratagems: his  
feet are like vnto brasse, able to tread  
him

Psa. 121.

3. 5.

Psa. 34.15

19.

21.

Isa. 51.7.8

12.

Reu. 1.14

15.

q Joh. 10.  
28.

r 1 Cor. 1:8  
s Mat. 24.

24.

t 1. Cor. 10  
xi

u Mat. 16.  
18.

him downe and tame him : and his good will is so great vnto vs, as that *none shall plucke vs from him*, and destroy vs. Are we disturbed with temptations? Doth the flesh contend against vs? Do false teachers labour to peruerit vs? Yet let vs not leaue our order, and leese our courage. For these may warre against vs, but they shall not win: they may contend, but they shall not conquer: they may disturbe vs, but they shall not decurbe vs. For God will *confirme vs vnto the end*: he will not suffer vs to be *seduced*: he will not permit vs to be tempted *aboue our power*. Howsoeuer we may be weakened, yet he will not suffer vs to be wholly wasted, but with the temptation he will vouchsafe to give vs an happy issue. *Premi potest Ecclesia, non opprimi: oppugnari potest, expugnari non potest.* The Church of God may be pressed, but it cannot be oppressed. Sathan may besiege her, but he cannot batter her to the ground, and sack her. He may fight against her, but he cannot *vanquish* her

her. For the Lord will defend and guard her. He will neuer <sup>x</sup> leave her, nor forget her. Can a y woman forget her child, and not haue compassion on the sonne of her wombe? Though they should forget, yet will not I forget thee. Behold I haue grauen thee vpon the palme of mine handes. <sup>x</sup> I haue loued thee with an euerlasting loue, and I will preserue thee.

<sup>a</sup> The Lord shall reigne for euer for the preseruation of his Church. He hath laid her vpon a firme foundation, and <sup>b</sup> hath made the barres of her gates strong. Carefull and good husbands haue a speciall regard of their grounds and houses. We are Gods ground, we are his house; and therefore we may perswade our selues that he hath a very singular care ouer vs to preserue and saue vs. He is the <sup>c</sup> Saviour of all men, but especially of those that beleue. He forsaketh not his Saints (saith David) they <sup>d</sup> shall be preserued for euermore. Though they fall, yet shall they not be cast off, for the Lord putteth under his hand to lift them vp againe. Men, when they see their houses weake, & exposed

<sup>x</sup> Heb. 13. 5.

<sup>y</sup> Isa 49. 15.

16.

<sup>x</sup> 1 Cor. 3. 13.

Isa. 49. 8.

<sup>a</sup> Psa. 146.

10.

<sup>b</sup> Psa. 14.

13.

<sup>c</sup> 1 Tim. 4.

10.

<sup>d</sup> Psa. 37.

24. 28.

c Psa. 147.

11.

i Ier. 33.11.

exposed to wind and weather, do vse to vnderprop them, & to plant trees about them to defend them. Euen so vndoubtedly the Lord being priuy to our weakenesse doth support vs with the props of his grace, and doth enuiron vs with the tall and strong Cedars of his power. For <sup>e</sup> he taketh delight in them that feare him, and attend vpon his mercy. He will never turne from them to do them good. <sup>f</sup> Yea (saith the Lord) *I will delight in them to do them good.* We may not thinke that God will bee careless of his house, if forgetfull man be carefull of his. In like manner also wise & thrifty husbands seeing their fields subiect to be wasted with cattell, and their corne to be troden downe and eaten vp, do vse to compasse them with pales or other fences, & to ouersee them. Euen so the Lord doth inclose his Church, and ouersee her for her good, and is exceeding viligant ouer her. He taketh the Foxes, which marre his vines: he killeth the Boares: he driueth out the beasts: he mendeth her

her hedges: he repaireth her ditches: and hath a speciall care that his corne, his vines, and plants be not rooted vp & spoiled. If men respect their fields so diligently, it were horrible wickednesse for any man to imagine that God will neglect his; especially consideringe that he payd so deerely for it as he did, & considering also he is able to keepe it safe without toile or wearinesse, and is not subiect to forgetfulness.

Eightly, seeing the Church is Gods field and house, we ought in no case to wrong her nor any of her members. For the iniury that is offered vnto her, doth redound vnto him, and he accounteth all the wronges as done vnto himselfe, which are done by their enimies vnto them. <sup>g</sup> In all their troubles he is troubled: and <sup>h</sup> they that touch them (to do them harme) do touch the very apple of his eye. It were a dishonest and wicked part in any man to spoile his neighbours field, or to pull downe or set fire on his house; what horrible wickednesse then is it

VSe. 8.

<sup>g</sup> Isa. 63.9.  
<sup>h</sup> Zach. 2.8.

O for

i. Cor. 3.  
17.

k Isa. 62.12.

l Isa. 60.16.

m Act. 9.4.

for any man to fire Gods house, & to waste and make hauock in his field? *If any man shall destroy the Temple of God, him shall God destroy. For the Temple of God (saith Paul) is holy, which ye are.* The Church of G O D is a city *sought out, and not forsaken* of the Lord. He hath clothed her with the garments of saluatiō, he hath couered her with the robe of righteousness; and as a bride doth tire her selfe with her iewels, so doth the Lord adorne her with his graces, and put the golden chaine of immortality about her necke. Now darest thou oppose thy selfe against her, on whom God hath bestowed so great cost? Wilt thou maligne her whom he doth loue, and in his loue hath chosen to himselfe? Will the Lord make his Church an eternal glory, and shall she sucke the breasts of Princes; and wilt thou hate and disgrace her or any of her children? Did Paul persecute Christ in himselfe, because he persecuted his members? So Christ from heauen told him. Now wilt thou be reputed a persecutor of Christ

Christ Iesus? Hast thou none to persecute, none to maligne, none to trouble but him, that dyed that thou mightest liue & not dye? What none? If thou wilt needs persecute & spoile, then persecute thine owne corruptions, spoile them, make hauocke of thy lusts, <sup>n</sup> which fight against thy soule, and labour to subdue thee. Trouble not the Church of God, do not persecute his people, touch not his anointed, & do his Prophets no harme. Indeed <sup>o</sup> the wicked practiseth against the iust, and gnasheth his teeth against him; but wilt thou be so wicked? Look well to thy selfe. For <sup>p</sup> in the hand of the Lord is a cup, and the wine is red: it is ful mixt, and he poureth out the same: surely all the wicked of the earth shall wring out and drinke the dregs therof. <sup>q</sup> He that is upright in his way, is indeed (as Salomon teacheth) an abomination to the wicked; but shal he be abominable vnto thee? Wilt thou be that wicked man that will detest and abhorre him? Looke well about thee. For <sup>r</sup> the Lord preser-  
the upright in heart: but he will destroy

O 2

all

n 1. Pet. 2.  
II.

o Psa. 37.12

p Psa. 75.8.

q Pro. 29.  
27.r Psa. 7.10.  
Psa. 145.20

Psa. 11. 5.

s Psa. 94. 5.  
23.t Job. 21. 17  
18.u Mat. 27  
19.

all the wicked: the wicked, and him that loueth iniquity doth his soule hate. Indeed the wicked trouble Gods heritage, and f<sup>t</sup> smite downe his people with the fist of wickednesse. But he will recompence them their wickednesse, and destroy them in their owne malice. t How oft shall the candle of the wicked be put out? They shall be as stubble before the wind, & as chaffe that the storme carrieth away. Therefore partake not with them in their sins, lest thou be partaker of their punishments. Trouble not Gods people, do not annoy his field, take heed thou persecute not his Church. For shee shall be a cup of poison vnto all that hate her: and an heauy stone to all her enimies. All that lift it vp shall be torne; though all the people of the earth be gathered together against it, God will not suffer his *Turtle dove* to be taken, his Church to be destroyed. Therefore as <sup>u</sup> Pilats wife sent word vnto him concerning Christ, saying; *Hauie thou nothing to do with that iust man:* so say I to thee concerning Christ his Church, and all her

her members; Haue nothing to do with them to persecute and wrong them. For she is Gods field, and they are his seed & his seruants: she is G O D S house, and they are his household seruants and his children. He loues them deereley, & keeps them very careful-ly. It were a bold part in a meanie per-son to make spoile in a kings house, and to waste his grounds, and to pull vp his plants, and to treade downe his grasse and corne. What boldnesse were it then for vs, that are but wormes & wretches, to make spoile in Gods house, & to spoile or annoy the plants of G O D S owne plan-ting, who is the king of all kings, who hath laid the foundation of the earth. and spanneth the heauens with his hand? Many men in pitty will not spoile a ground or garden for the plants that are in it, because of their goodnessse and comely order. The Church of God is as a field or garden. Her plants are as an <sup>x</sup> Orchard of Fome-granats with sweet fruits, as Campbire, Spikenard, Saffran, Calamus, and Ci-

w Job. 25.

x Cant. 4

12. 13.

O 3.

namon

y Isa. 62. 3.

Cinamon with all the trees of incense,  
 Myrre & Aloes, with all the chiefe splices.  
 God hath greatly graced al her mem-  
 bers, & hath set al her plants in a com-  
 ly order; let vs therefore spare them, &  
 not spoile them: let vs not harme and  
 annoy them. The Church is a faire  
 and sumptuous building: yea she is  
 a y cromne of glory in the hand of the  
 Lord, and a royall diademe in the hand of  
 her God. And dare man maligne her?  
 Shall the sonne of man whose breath is  
 in his nostrils, seeke to fire her, or pull  
 her downe? Let them beware they do  
 not. For otherwise the Lord will fan  
 them, the wind shal carry them away,  
 and the whirlwind of his wrath shall  
 scatter them: they shall be burnt with  
 the flames of their owne fire, and  
 compassed about with their owne  
 sparkles. If a man should breake into  
 thy fields, and make spoile amongst  
 thy corne: or if he should beat downe  
 thy house, or fire it ouer thine head,  
 maist thou not iustly be offended, &  
 sue him at the law for his injury  
 done vnto thee? There is no question

to

to be made : the case is cleare. And shal we thinke that God will be silent and say nothing to those, that would spoile his field, that treade downe his corne, that cut downe his plants, that breake open his hedges, that annoy his house, and feeke to fire it ouer his head? Vndoubtedly except they repente and alter their course in time, the Lord will arrest them, he will arraine them at the barre of his iustice, he will pleade against them, and condemne them. For if the sentence of death shal be pronounced against the  
z that shewed no kindnesse to his ser-  
uants; what can we thinke shall be the  
end of those but death ineuitable,  
which haue bene malicious, cruell  
and iniurious vnto them? Let vs ther-  
fore take heed that we do not hate &  
persecute the Church of God, nor a-  
ny of her children. She is Gods field:  
she is Gods house : this is reason suf-  
ficient to dissuade vs from all secret  
and open machinations against her,  
though we had no other reason in the  
world besides.

z Mat. 25.

Vie. 9.

Ninthly, seeing that the Church is Gods house and husbandry, we need not maruell that the diuell doth so maligne and molest her. For because he doth hate the husbandman and the housekeeper, therefore he doth also hate and persecute with mortall hatred and hostility his seruants and all that belong vnto him, to whom he doth in speciall manner confer and manifest his grace. And hence it is also that she hath in all ages receiued hard measure of the world, & that the wicked of the world do persecute & storme against her members; euен because she is Gods field & habitation, and therefore is not of the world, but a stranger in the world, belonging to another kingdome and common-wealth. It is the fashion of *Dogges* to barke at strangers; it is no wonder then that the *Dogges* of this world do barke at her and fly in her face: it is no maruell though they bite her chil-  
dren, and baulle at them. For they are strangers to them. They are not of them, but among them. They are not

cast

cast in one mould together, nor made of one mettall. *Foxes* are by nature giuen to murder *Lambs*: and *Boares* are naturally carried to make hauocke in a vineyard, and to spoile the vines. The wicked through the peruersnesse of their corrupted nature are violently bent against the godly. Beasts are giuen to breake hedges, to leape ouer ditches, and to spoile yong plants, & to treade downe corne. Euen so these (like vntruly beasts) are carried headlong by their *droner*, and through the strong stremme of their in-bred malice to breake into Gods field, to knoppe his tender plants, and to make waſt amongſt his corne. Yea they maligne & ſpite them, because God doth countenance and grace them, because he doth repaire & husband them, & be-cause they ſee that they are not ſo ful of weeds and ruines, as they themſelues are, <sup>a</sup> But feare not, thou worme *Jacob*, and ye men of *Israel*. I will helpe thee, ſaith the Lord. <sup>b</sup> Cast thy burthen upon the Lord, and he ſhall nouriſh thee. The wicked that are ſtrangers and e- nimies

<sup>a</sup> Isa. 41.14.

<sup>b</sup> Pſa 55.22

c Psa. 58.23

d Psa. 55.23

Vse. 10.

e 1 Pet. 2.5

nimies vnto his Church from the wombe, *c he will surely punish.* He will breake their teeth, and crack their iawes. They shall melt like ice, and consume like snailes. He will carry them away, as with a whirlwind in his wrath. *d Thou, O God, shalt bring them downe into the pit of corruption: the bloody and deceiptfull men shall not liue out halfe their daies.*

Finally, seeing we are Gods field & building, we are al taught to loue one another. We are not two houses, but one: we are not two fields, but one. And therfore as one, we ought to loue and embrace one another. It were a prodigious sight to see one stone in a building to iustle with another. We are as *e Living stones in Gods spirituall building: let vs therefore by loue lie close by one another: let vs not iustle one another.* If an house be deuided against it selfe, how shall it stand? We are Gods house & houſhould-ſeruants: therefore we must not be diuided against our ſelues, leſt his house fall downe vpon our heads. Diuision is

a

a forerunner of destruction. Therefore as one stone in a building beareth vp another, somtimes a little one bearing a greater, and sometime the greater bearing a lesser: even so let vs beare vp and beare with one another: let vs not fly out of the wall: let vs not stomacke & enuy one another, alwaies remembiring that we are the stones of one building, and all laid by one Maister-mason. Corne in one field, plants in one Orchard, trees in one wood, flowers in one garden, and vines in one vineyard, do grow together without molesting and hindring one another. They stand together without discontentment: they shroud and harbour one another. We are the corne of Gods field, the plants of his orchard, the trees of his wood, the flowers of his garden, and the vines of his vineyard: and therefore we should stand together without contempt & discontentmēt: & we ought to shroud and shilter one another. Now f therefore as the elect of God, holy and belonēd, put on the bowels of mercy.

kindnesse

f Col. 3.8.

12.

g 1 Joh. 1.7  
11.h 1 Joh. 4.  
7.

i Joh. 3.14

k 1 Joh. 5.1

l 1 Joh. 2.10

m 1 Joh. 4.  
8.n Mat. 22.  
39.

kindnesse, humility, meekenesse, long suffering. Put away wrath, anger, malice, cursing: and hate not one another. & For he that hateth his brother, is in darkenes. But let vs loue one another, for <sup>h</sup> loue cōmeth of God, and euery, one that loueth, is borne of God. Wouldest thou know that thou art in the state of life? Then loue thy brethren. We know (saith <sup>i</sup> John) that we are translated from death to life, because we loue the brethren: he that loueth not his brother, abideth in death. Wouldest thou know that thou louest God? Then loue the children of God. For <sup>k</sup> euery one which loueth him, that did beget, loueth him also, which is begotten of him. Wouldest thou abide in the truelight? Then loue thy brother. For <sup>l</sup> he that loueth his brother, abideth in the light, & there is none occasion of euill in him. Wouldest thou be like the Lord that did beget thee? Then loue; for <sup>m</sup> God is loue: Wouldest thou be obedient vnto God? Then loue thy neighbour; for his <sup>n</sup> commandement is, that thou shouldest loue thy neighbor as thy selfe. Finally, wouldest thou shew

shew thy selfe a true disciple of Christ thy Saviour? Then loue thy fellowes. For <sup>o</sup> by this shall all men know (saith Christ) that ye are my disciples, if ye have loue one unto another. Let vs therefore affect one another with true loue. We are the sons of one father, the children of one mother, the temple of one God, the field of one Husbandman, the house of one inhabitant, the branches of one vine, the stones of one bilding, and the plants of one field; let vs therefore keepe peace with our selues, & embrace one another in the armes of amity. So shall Gods house continue, his throne shall endure, his field shall prosper, we our selues shall flourish, our joys shall be increased, and our enimies shall be defeated of much aduantage.

<sup>o</sup> Ioh.13.  
35.

Thus much concerning the instructions which arise out of the consideration of these two titles together. It remaineth now to set downe those that may be gathered from thē, being distinctly considered by themselues. And of the former first.

Chap.

## CHAP. 4.

We must keepe our selues wholly for God.  
We must be content with his husbanding.  
We must striue to be fruitfull in  
good things. They are to be dispraised  
that are barren.

Vse 1.



First, forsoomuch as we are GODS field, we must beware that we giue not our selues to any from him. We are not our own to dispose of as we list our selues, but his that hath bought vs, and taken vs in for himselfe. Let vs therefore take heed that we suffer not our selues to be sowne with corrupt seed, & to be set with the plants of wickednesse. Let not the diuell sow the tares of wicked errors and filthy sinnes within thee. Thou art Gods, keepe thy selfe cleane and pure for God.

Vse 2.

Secondly, seeing we are Gods field, let vs be content with his husbanding of vs. The ground doth patiently

tiently beare the *Plowman* and his *Plow*, the *sower* and his *seed* without the least resistance. So let vs be content to bear with meekenesse, Gods plough and his ploughmen, his seed and sowers. Let vs endure all things, which he hath in his wisdome ordained to breake vs vp, & to make vs faire and fertile; his Word, his Sacraments, his Ministers, his Orders. Let vs not repine and storne against them, but subiect our selues, and bear them meekely without resistance.

Thirdly, we are taught to be fruitful vnto God in faith, loue, repentance, and obedience. The good ground, which receiueth good seed, is very profitable to the owner, sending forth plenty of fruit. Euē so we being sownen with the good and wholesome seed of Gods word, we ought to bring forth fruit abundantly, that our owner may haue a plentiful crop. It is a cursed ground that receiueth seed, & yet affoordeth either nothing or nought but weedes. We are Gods field,

Vsc.3.

a Pro. 24.  
31.b Pro. 23.  
12.c Pro. 21.  
21.

Ier. 4 .4

field, and therefore we should not be like the field of the <sup>a</sup> *sluggard*, that is ouergrown with thornes & nettles. if a field be broken vp with the plough, and if good seed be not sowen therein, it will bring forth more store of weeds, then if it had laine unplowed. So if the seeds of Christian vertues be not sowne in our heartes, and fructify in our liues now that we haue ben broken vp with the plough of Gods word, we shall more abound with the stinking weedes of wickednesse, then if we had never felt that plough. Let vs therefore looke to our selues, and labour to be fruitfull in good thing. <sup>b</sup> *Apply thine heart to instruction, and thine ears to the words of knowledge.* <sup>c</sup> *He that followeth after righteousness and mercy, shall find life, righteousness, and glory.* Now that we may be fruitfull, we must performe these duties following.

First, we must roote those sinfull weedes out of our hearts, which oppresse and choke them. <sup>d</sup> *Breake up your fallow ground, and sow not among the*

blat

the thornes, Be circumcised to the Lord,  
and take away the foreskin of your  
hearts.

Secondly, we must labour to be partakers of Gods word, hungring and thirsting after it, as after food. It is the *Plough*, that must breake vs vp: it is the *beetle* that doth beat our clot-ty hearts: it is the *seed* that must be scattered vpon them: and it is the *raine* also, that makes the *seed* spring vp and grow: It is the *meanes*; indeed the *blessing* is from the Lord. *Wherefore laying aside all maliciousnes, all guile, simulation, envy, and all euill speaking, as new borne babes desire the sincere milk of the word, that ye may grow thereby.*

*c 1 Pet. 2.*  
*1. 2.*

Thirdly, when the *seed* is sowne, let it find roome within vs. Let vs giue it liberty to roote and spread it selfe in our heartes. As a ship cannot saile without *seasroome*: so the *seed* cannot grow without *earth-roome*. We must therefore giue the *seed* of Gods word roome in our heartes: we must yeeld vnto it, we must giue it passage in vs, we must locke it vp in

P the

f Heb.4. 2.

the closet of a faithfull heart, and believe it. The word hath bene f vnprofitable to many, because it was not mixed in them with faith.

g Iam.1.22

Fourthly, we must not only heare the word, but we must let it worke in our lines, we must expresse it in our conuersations. *Be ye doers of the word, & not hearers onely only* (saith Saint James) deceiuing your owne selues. For if any man heare the word, & do it not, he is like vnto a man, that beholdeth his naturall face in a glasse. For when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was. He that heares & does not, is like him, that eates and thriues not.

Fiftly, because the blessing commeth from aboue, we ought therefore earnestly to begge a blessing of God vpon the knees of our soules, that his word may take deepe roote in our hearts downewards, and bring forth fruit plentifully in our liues vpwards; and that as the Sunne doth whiten cloth, resolute the snow, melt the hardest

dest yce, and giue light vnto the world, so his word may melt our hearts, and whiten them; and so dispell the darkenesse of our mindes, as that we may repent of all our sins, and see the riches of his grace, and may haue light to come out of the waies of darkenesse, and to walke before him in the wayes of life.

Sixtly, we should set before our eyes that great reward, which God will bestow vpon all such as are fruitfull in good workes, and abound in the fruities of the Spirit. They shall haue heauen, & earth, and all things whatsoeuer are needfull and fittynge for them. And the more they doe exceed in grace, the more they shall excell in glory.

Seuenthly, we ought to consider diligently the examples of Gods chil-  
dren, dead and alive, that haue bene  
& are full of good fruits, good deeds,  
and who shine in Christian graces be-  
fore all other men: and hauing their  
patterns set before vs (as scholers haue  
their copies) we should stir vp our

selues and study to resemble them, yea & go before thē. Many mē thinke skorn that any should go beyond thē in foolish fashions, and vaine attire; wherefore then should we be content through our dronish & heauy disposition that any should strip vs in the race of *Christianity*, and be more plentifull and ranke in bearing the fruits of righteousness, then we our selues are: especially considering that we haue the plough of Gods word, the seed of wholesome doctrine, & the sweet shewers of heauenly counsels, exhortations, admonitions, and dehortations, as plentifullly among vs, as they haue amongst them, and more plentifullly too it may be. One man striues to haue as good corne as another: why then should not we labour to be as rich in grace as our brethren?

Lastly, if we would be fruitfull, we must beware of the cares of the world, that they do not like thornes choke the seed that is sownen in vs, & overshadow it. We must also take heed that it be not washt away with the

the waters of afflictions, & skorched with the burning heat of persecutions. And finally we must take heed of the examples of the wicked, and that fathan & the birds of hel do not steale it from vs, & pick it out of our hearts.

Fourthly, those are to be condemned, that take vpon them the name of Gods field or husbandry, and will needs be reputed his seruants ; and yet are either barren as an heath, or fruitfull in nothing, but in the vnfruitful works of darknes; as drunkenesse, ignorance, couetousnesse, malice, enuy, swearing, pride, idlenesse, and vncleanesse.<sup>h</sup> *The field that recei- ueth the raine, that falleth often on it, and brings forth herbes fit for the husband- man, receiueth a blessing of God: but that which bringeth forth thornes & thistles, is reprooved, and is neere a curse : and the end of that field is burning.* We are Gods field : his plough hath bene amongst vs fifty yeares together, alwaies going vpon vs. His seed hath bene continually scattered vpon vs all this time. He hath watered vs richly with

vſe. 4.

<sup>h</sup> Heb. 6.7  
8..

P3 the

the raine of heauenly instructions, and the Sunne of righteousnesse hath all this time shone vpon vs with his most glorious Gospell. Now if we shall bring forth nothing (as too many do) but the thornes of iniquity, the thistles of vngodlinesse, the nettles of fleshly lusts, and the noisome weeds of wickednesse, what can we looke for but a curse? What do we else deserue, but that he should make vs desolate as a desert, and burne vs vp with the fire of his wrath? The Lord said concerning his vineyard in *Iudea*, that because he bestowed much cost vpon it, & it brought forth nothing but wild & *sowre grapes*, he would take away the hedge thereof, and breake downe the wall. Yea, saith the Lord, *I will lay it wast: briars and thornes shall grow vp: it shall not be cut nor digged: I will also command the cloudes that they raine no raine vpon it.* Wee are Gods Vineyard here in *England*: he hath hedged vs about: he hath built a tower, & made a wine-presse amongst vs: he hath sent his workemen among vs: he hath enuironed

*Isa. 5.5. 6.*

environed vs with many outward blessings: he hath set watchmen to keepe vs: and he hath long expected good grapes, and a fruitfull vinerage. But alas, our grapes are generally sowre and wild: our grapes are the grapes of gall, & our clusters are bitter: our wine is the poison of Dragons, and the cruell gall of aspes. Our ingratitude is great, our enormities are horrible, our wickednesse is abominable. We walke according to the stubbornenesse of our harts: we haue made our browes of brasse, and our foreheads of marble. We draw on sin as it were with cart-ropes, & adde drunkennes vnto thirst. Our dealings do testify as much to our faces. All the toile that hath bene taken with vs, doth seeme to be euен lost in the most. The bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine. The word of the Prophets is not regarded: the raine of their exhortations runs by vs and is not received. And although we be continually dressed, & daily pru-

ned by the word of God as by a spritle or pruning knife, yet are we full of superfluous branches, & our fruit is rotten, sowre, vnwholesome, & vnpleasant. What may we now expect of God, if he shall deale with vs, as we haue dealt with him, but that he should pull downe his hedg e, breake downe his wal, and lay this vineyard waste, and bestow his paines vpon a people, that will bring forth better fruities? Let vs therefore repent before it bee too late: let vs labour against our barrennesse vnto good, & against our vnfruitfull, fruitfulness in that which is euill. Shall we labour that our soile may be good and fertile, and shall we with patience see our soules sterile & vnfruitfull? Can we not endure our gardens to be ouergrown with weedes, and shall we suffer our heartes to be defaced with sin, which is more stinking and infestant then any weed is, or can be? Shall we desire God to giue vs the first and the latter raine to water our grounds, and shall we not pray him also to water the dry ground

ground of our hearts with the sweet shewers of his graces, and to moisten and soke vs with the water of his Spirit? Shal we desire God to shew kindnesse vnto vs in giuing vs the timely fruities of the yeare, and shall we be vnkind vnto him in keeping frō him the timely fruits of our hearts? Do we dislike sterility in our groundes, & barrennesse in our sheep and kine, & shall we not as wel dislike the barrennesse of our hearts, and the spirituall sterility of our soules? If we would shew our selues to be indeed the field of God, and would not shame his husbandmen, let vs striue against our barrennesse: let vs lay aside all the vnsfruitfull works of darkenesse: and let vs labour to bring forth fruits in abundance beſeeming repentance, and those that professe themſelues to be the field of the living God. And thus much for the first title.

Chap.

## CHAP. 5.

We ought to trim vp our selues. We may  
be sure that God will keepe house with-  
in vs.

Vsc. 1.



HE vses, which we  
ought to make of  
the consideration of  
the second title, are  
especially two.

First, considering  
that we are Gods house, we are taught  
so to dresse vp our selues, as that we  
may be pleasing to him, and not of-  
fensive. To this end we must remoue  
those things which are displeasing,  
and deck our selues with such things  
as he doth delight in. We must ther-  
fore tune the disordered strings of  
our sinfull soules, & labour for a sweet  
concent in all our affectiōns, that they  
may be jointly fixed vpon good and  
not on euill, & that there may be as lit-  
tle discord & iarring in them as is pos-  
sible, whiles we continue in these hou-  
ses of clay. We must yet proceed a lit-  
tle further, labouring with all our po-  
wer

wer to cleanse our soules & bodies of all filthinesse of sin. We must kill the *spiders* of a poisonfull and rancorous spirit. We must brush downe the *cobwebs* of proud and haughty imaginations, which are mounted vp into the turrets of the head, and cleave (as it were) to the feeling of the braine. We must by true repentance sweep out of our hearts the *dust* of wickednesse, as couetousnesse, worldly cares, and such like, and cleanse out all uncleanenesse of fornication and fleshly desires. We must let out the *smoake* of iniquity, and purge our selues of all our sins by true remorse, by godly sorrow, and vnfigned mortification.

<sup>a</sup> *O Ierusalem wash thine heart from wickednesse, that thou maist be saued! How long shall thy wicked thoughts remaine within thee? Wash you, <sup>b</sup> make you cleane (saith the Lord: ) take away the euill of your works from before mine eyes, We must not make our selues, who are Gods house, to be the dennes of sins, which like *Theenes* rob him of that honour which is due vnto him. Therefore*

*a Ier. 4. 14*

*b Isa. 1. 16*

c 2 Chron.  
34. 33.

d 2 Chron.  
29. 16, 18.

e Reu. 1. 6.

fore as good <sup>c</sup> Iosiah tooke away all the abominations out of all his countries: so let vs by true repentance remoue al our sins, which are al abominable, out of all the corners of our hearts. And as the <sup>d</sup> Priests and Levites cleansed all the *House of God*, and brought out all the vncleanenesse, & threw it into *Kidron*: so let vs which are spirituall <sup>e</sup> Priests in Gods spirituall *Temple*, cleanse the houses of our hearts of all vncleanenesse of our sins, and condemne and cast them into the pit of hell, that sulphiric lake, from whence they came; that so the workes of the diuell being dissolved & himselfe ejected, he may be past all hope of future entrance and recoverie of his former hold; that howsoeuer he may looke in at the doore, or peep in at the window by his tentations, and dart in a wicked thought, yet he may find no roome swept vp and furnished for him to rest in, and make his mansion. Neither is it sufficient for vs to cleane our selues of that which doth defile vs: but we must also decke  
and

and adorne our selues with those things, which are neat and coinaly. We should therfore strew our hearts with the fresh flowers of Gods graces. We should decke our selues inwardly with the lowlinesse of mind. We should hang our soules with the rich arras and costly tapestry of holiness, innocence, and sinceritie. We should perfume our hearts with coales of Juniper and with the frankincense of Gods Spirit. We should set open our windowes, that the blessed Sunne of righteousnesse may shine into vs, to warme and enlighten vs. We should set open the gates of our hearts that the king of glory may come in. And finally we should present our selues vnto him, as a liuing and holy sacrifice. We should prepare the banquet of an honest heart and a good conscience for him. And we should giue him the best entertainment, that we are able, in all respects. And so doing we shall be pleasing to him, and shall reape exceeding comfort to our selues.

And

1 Pet. 5.5.

And therfore al those are to be repro-  
ued, which professe themselues to be  
the houses of the liuing God, and yet  
wallow in their sins, as *hogges* in the  
mire, & are full of the dust of wicked-  
nesse, giuing themselues ouer to igno-  
rance, profanenes, worldliness, drun-  
kennes, epicurisme, & all vncleanenes.  
These are not the *Temples* of the *Spirit*  
but the tents of the diuell. These are  
not the houses of God, but the taber-  
nacles of wickednesse, the sinks of sin,  
& the cabbins of vncleane spirits; ha-  
uing not onely the fire of sin within  
them, but beeing indeed also compas-  
sed about with the flames thereof on  
euery side. And let them in time take  
heed and come forth. For sin is a fire  
that burneth to destruction. It wor-  
keth both a confusion in the soule, &  
the confusion of the soule. The wa-  
ges thereof is the eternall death both  
of soule and body. *Rom. 6:23.*

Vsc. 2.

Secondly, seeing we are **G O D S**  
house, we may assure our selues that  
he will reside and dwell within vs.  
The Lord will be in his temple for  
euer

euers. Now what a singular comfort should this be to vs alway, in that we haue the great God of heauen and earth residing in vs? What an honour is it to vs that the king of kings should keepe his court continually in vs? Let vs be thankfull to him for this fauour. Be not like the thanklesse swine, that swallowes downe the fruit, but lookes not to the treee from whence it fell. And so much for the first doctrine.

## C H A P . 6.

*Men may be Gods House & Husbandry,  
though they be not so holy as is meet.*



Econdly, in that the Apostle calls the *Corinthians* ( who were factious, fleshly, litigious, and somthing too disorderly) *Gods field & building*; I cōclude, that mē professing Christ, as they did, must not for some enormities be by & by reputed abiects, or men, that are not in grace with God, or as men, that are fallen from God, and cut off from Christ. *Danid, Salomon, Hezekiah*

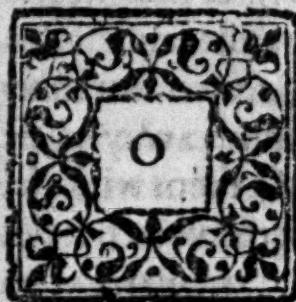
Doct. 2

kiyah and Peter sinned grieuously, but yet they were never wholly forsaken of God, nor voyde of true grace; though for a time it was cast as it were into a swoone, and lay obscure, as fire in ashes, or as the act of reason in a man that is starke drunke, or fast a-sleepe. Though thou sauour of the smoake of sin, and be vp to the wayst in iniquitie, yet if thou labor to come forth, and dost purge thy selfe by penitency, thy case is not desperate, it is not damnable. If thou beeest weake and fleshly, as these *Corinthiant* were; yet if thou wilt warre with thy flesh, and contend against thy weaknesse, if thou doest labour constantly to subdue thy lusts, and doest truly repent of thy sinne so soone as thou dost espie it, then despaire not, but assure thy selfe that thou art in Gods sauour, and that thou art one of his plants, & a liuing stone of his spirituall building: and enjoying his fauor in this life, thou shalt also see his face to the solace of thy soule in the life to come. Amen.

Morning



*Morning prayer for the Family.*



Eternal Lord God,  
who art great and  
fearfull, and shew-  
est mercy to them  
that loue thee, and  
keep thy coman-  
dements : we haue  
committed iniquity, and haue done  
wickedly before thine eyes, we haue  
rebelled against thy Maiesty, & haue  
transgressed against thy lawes, we  
haue bin vnmindful of thy mercies, &  
do continually sin against thee, so that  
to vs appertaineth open shame, and  
confusion of face for euer : yet  
compassion and forgiuenes is in thee,  
there is mercy with thee that thou  
maist be feared. Haue mercy therfore  
vpon vs, we humbly pray thee, and  
according to the multitude of thy  
compassions put away our transgressi-

Q ons

ons. Encline thine care, O Lord, and  
heare. Looke vpon vs in thy Sonne  
Christ Iesus, and in him be reconciled  
to vs. Giue vs the feeling of thy grace,  
and an assurance of thy princely par-  
don. Put thy Spirit into our hearts  
(wee beseech thee) and cause vs to  
walke in thy waies. Breake our mar-  
ble hearts asunder, take away their  
stoniness, and mollify them with the  
oile of thy grace. Cause vs to hate &  
leauue our sinnes, and to warre with  
all our lusts. Draw vs; and we will  
run after thee: conuert vs, & we shall  
be conuerted. Incline our hearts  
vnto thy testimonies, and keepe vs  
in thy feare. Teach vs, O Lord, to  
number oer daies, that we may ap-  
ply our hearts vnto wisedom. Thou  
art our creatour, forsake not the  
worke of thine hands. Cause the  
light of thy countenance to shine  
vpon vs, and let thy tender mercies  
come vnto vs. Direct our steps in  
thy word: stay vs, and we shall be  
safe. Leauue vs not vnto our selues,  
but sustaine vs by thy grace. Prof-  
per

per the works of our hands, and giue  
successe vnto our labours. Let our go-  
ing out and coming in be blessed, and  
cause thine Angels to protect vs.  
Thou art our Father, prouide thou for  
vs, and preserue vs. Thou hast wed-  
ded vs vnto thy selfe as an Husband,  
suffer vs not to goe an whoring from  
thee. Thou hast bene beneficial to vs,  
thou hast giuen vs thy Gospell, thou  
hast sent vs thy Prophets, thou hast  
honored vs with peace and prosperi-  
ty, and hast giuen vs great deliue-  
rances: our health, our friends, our  
liberty, all our being and well being,  
all that we haue, even all is of thee:  
thou giuest vs our rest in the night,  
thou makest vs sleepe in safety, and  
renewest thy mercies to vs in the  
morning: infinite is thy loue, innu-  
merable are thy fauours toward vs:  
we beseech thee therefore, O Lord,  
giue vs thankfull hearts vnto thy Ma-  
iesty. Open thou our lips, that our  
mouths may shew forth thy praise: &  
grant vs grace to dedicate our selues  
vnto thee. Blesse (we pray thee) thy

holy Church, and be good vnto thy people. Give not the soule of thy Tur-  
tle doue vnto the Beast. Be fauour-  
able vnto Sion, and build the wals of Ierusalem. Increase thy kingdome, &  
destroy thine enimes. Blesse thy ser-  
uant *James* our noble king: find out  
his enimes, set thy selfe against them,  
and make his crowne to flourish on  
his head. Be mercifull (we beseech  
thee) to all other States amongst vs:  
giue eare to the cry of thy Saints, & not  
to the cry of our sins. Grant, O Lord,  
that we may all of vs serue thee in the  
vnity of faith with vnanimity of spi-  
rit, that so glorifying thy name in this  
world, we may be glorified of thee for  
euer in the world to come. Heare vs,

O Lord, we beseech thee, and  
grant vs these our requests for  
the merits of Iesus Christ a-  
lone; vnto whom with  
thee and the holy Ghost  
berendred all honour,  
praise, and power  
this day and  
for euer.

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Evening



*Euening prayer for the Family.*



Ratious God and mercifull Father in Iesus Christ, we do here bow downe the knees of our soules and bodies in thy presence, offering vp this our Euening sacrifice of praise & praier vnto thee, giuing thee vndeigned thanks, for all thy fauours towards vs, for electing vs vnto eternall life, for creating vs according to thine image, for redēming vs by the bloud of thy Son, for sanctifying vs by thine holy Spirit, for our health, peace, and liberty, for clothing and feeding vs, for protecting and prospering of vs this present day, and for that great and admirable deliuernace vouchsafed to this whole State and kingdom from that barba-

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rous and bloudy confusion, plotted  
& almost performed by the wicked,  
the children of Babel: thy name (O  
Lord) be praised for these and all o-  
ther thy mercies. Forgiue vs, we be-  
seech thee, our great vnthankfulness  
and all the rest of our sins, our igno-  
rances, wilfulnesses, negligences, pre-  
sumptions, & all other our transgres-  
sions, & rebellions: O Lord, forgiue  
them all vnto vs for Iesus Christ his  
sake. Wash them al away in his bloud,  
naile them fast vnto his crosse, & bu-  
ry thē in his graue. Cloth vs (we pray  
thee) with his robes, and honour vs  
with thy Spirit. Worke in vs godly  
sorrow and remorsefull spirits. Morri-  
fy our sinfull lusts, and adorne vs with  
all thy graces. Open our eyes, that  
we may see thy will, and incline our  
hearts to follow it. Direct vs in thy  
waies, and keepe vs from declining  
from thee. Teach vs so to frame our  
liues before thee in this word, that we  
may liue for euer with thee in the  
world to come. Be merciful (O Lord,  
we beseech thee) to thy Church, and  
to

to all her faithfull members: comfort them with thy comforts, and enrich them with thy graces. Blesse this kingdome, wherein we live, pardon the sins of all estates amongst vs, and continue thy Gospell to vs, and to our posterity, to the end of the world. Looke vpon thine annoyned *James* our souereigne Lord & king: adorne his heart with all regall and Christian vertues, vphold his scepter, prolong his reigne, & laugh his foes to skorne. Blesse our gracious queene *Anne*, Prince *Henry*, and the rest of their princely progeny. Be mercifull to all other orders amongst vs, aswell Ecclesiasticall as Ciuill: and as thou abundest in thy mercies towards vs, so grant that we may striue to abound in all thankfulnessse towards thee. Finally, O Lord, for our selues; we beseech thee to take vs to thy fatherly protection: pardon the weakenesse of our praiers, watch thou ouer vs to our good, & giue vs such rest & sleep that we may be the fitter enabled to serue thee the next day in our general and speciall

Evening prayer.

speciall callings. Hearc (holy Father) from the heauens, and grant vs all these our requests for Iesus Christ his sake, thine onely Sonne, and our onely Sauiour: to whom with thee and thine holy Spirit, one most wise, glorious and eternall God, berendred all power, praise, & glory this night & forever.

*Amen.*

*Trin-uni Deo gloria.*

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**FINIS.**

